THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE EDITORS TO THE PUBLIC.

We presume that our relations to this journal are sufficiently understood to admit of the withdrawal of the Article by which we introduced ourselves to the public in this capacity. Our own taste in such matters would incline us to withdraw our names entirely from its columns, and to leave *The Independent* to be known solely in its own name and character. But as such a course might be misconstrued, we deem it expedient for the present to continue the announcement of our sole responsibility as the editors of the paper.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Foreign Correspondence.

PROGRESS OF PEACE PRINCIPLES.

BY OUR ENGLISH CORRESPONDENT.

ENGLAND, June 15, 1849.

The last few days have presented several points of interest in our public movements. Mr. Cobden's motion in favor of inserting arbitration claims in all future treaties with foreign states, which had been deferred by the pressure of Parliamentary business, was brought forward on the 13th. On the previous evening the friends of the movement had judiciously arranged for a meeting in Exeter Hall. It was a noble gathering, 4,000 persons being present; Mr. Hindley, M. P., an entire peace man, presiding. The secretary presented a brief report, describing the succession of meetings, partial notices of which have been given in *The Independent*. £3,500 toward the special fund of £5,000, proposed to be raised, has been contributed. Mr. Bright spoke with his customary ability, and gave some of the results of his observations as a member of the Parliamentary Committee on Navy Estimates. By that committee a whole bevy of admirals were examined, and Mr. Bright "was quite sure they expected a Waterloo next week, and a Trafalgar the week after." One admiral, said Mr. Bright, gave it as his opinion that the people of France were only waiting for an opportunity to make Great Britain into a province of France! When pressed for the grounds of his opinion they proved to be so ridiculous that, at the pressing instance of his friends, his evidence was not permitted to appear on the minutes. Speaking on dueling and the "point of honor," Mr. Bright made a passing reference to the event which is now occupying all minds, the impending fall of Rome, which is cited here in proof that the people of England do not sympathize with the absolutist press which disgraces the age and the nation. He said:

"Take for example what appears to me a very monstrous and wicked affair now just taking place in Europe—the French army before Rome. (Loud and prolonged cheering.) This affair appears to have been a series of blunders; but after the first great blunder was committed, and when not only France, but Europe, saw that it was a blunder, and perhaps something much worse, the French government found a difficulty in retracting, because they said 'the honor of France is engaged.' (Hear, hear.) We have done a great many things as bad as that. (Hear.)"

Mr. Bright moved a resolution which affirmed the arbitrament of war to be a relic of barbarism which was a disgrace to the civilization of the age, and a reproach to the professed Christianity of Europe; that it was the duty of all nations to seek some more just, rational and humane means to adjust their differences; that the meeting in the strongest terms expressed approval of the motion to be submitted to the House of Commons by Mr. Cobden. Mr. Brotherton, M. P., and the Rev. J. Burnett supported the resolution. Mr. E. Miall, of the *Nonconformist*, moved the adoption of a well written petition. In doing so he dwelt on the proximate evils of the war system. Men were made slaves before they were made soldiers. Individually and socially a standing army was a positive moral sore, and in a political point of view it was the main prop of bad institutions. Lord John Russell had 120,000 soldiers at his back, or he would not have uttered his recent insolent defiance of the people of England, and denied that any reform was required. [It may be noted in passing, that only those who have lived in the neighborhood of any of the many barracks which now defile the land can have a just conception of the hideous depravity of which they are the pestilential centers.

Mr. G. Thompson, M. P. for the Tower Hamlets, Mr. D. Wire, of the Common Council of the City of London, Mr. Ewart, M. P., and Elihu Burritt, were among the speakers.

Commons House is impatient of pressure from without, and would be contemptuous towards Exeter Hall; but this meeting and its predecessors throughout the land were not without effect on the debate of the following evening. The tone, on the whole, was excellent. Mr. Cobden's speech was characterized by his usual simplicity and directness, and strengthened by facts and figures. He spoke as one who perceived the value of a great principle, which, though accepted by large and growing numbers, and happily to some extent acted upon by the British Government, yet awaited that formal legislative sanction which would raise it to the dignity of a rule of action, and exhibit it to the world at large for universal adoption. He referred to the many cases in which the arbitration principle had been resorted to, particularly citing cases growing out of questions between this country and the United States. It was not a new principle which he advocated. He pointedly referred to a recent admission of Lord John Russell's that the last wars were not necessary. He gave an anecdote of the old soldier who was engaged to show a model of the battle of Waterloo, who was nonplussed when asked, "What the battle of Waterloo was about?" Mr. Cobden anticipated the argument against his motion drawn from the pacific tendencies of the age, and then showed that the government had not practically exhibited any faith in this tendency; for they had increased their armed force by 60,000 men since 1836, and augmented their expenditure by 60 or 70 *per cent*. He had been perfectly horrified by what he had seen in committees. He gave some startling facts, rather to the annoyance of the House; amongst them these:

"Let them look at their stock of gunpowder. They had 170,000 barrels of gunpowder in their stores. There were 65,000,000 of ball cartridges made ready for use, beside the powder-barrels. (A laugh.) Hon. gentlemen laughed, but the public would not laugh when they read about it. (Laughter and 'Hear, hear.') We had 50,000 pieces of cannon besides those which were afloat and in arsenals. There were likewise in store 5,000,000 of cannon-balls and shells, and 1,200,000 sand-bags. The provision made of those warlike stores during three or four years was equal to three years' consumption of them during the height of the French war, and to 15 years' consumption in time of peace."

Citing many more facts of the same kind, Mr. Cobden demanded where all this was to end, and professed himself willing to share in the ridicule which some attempted to cast on those who were the advocates of peace. The motion was in the following terms:

"That an humble address be presented to Her Majesty praying that she will be graciously pleased to direct her principal Secretary of State for Foreign Affairs to enter into communication with foreign powers, inviting them to concur in treaties binding the respective parties, in the event of any future misunderstanding which cannot be arranged by amicable negotiation, to refer the matter in dispute to the decision of arbitrators."

It was supported by Lord Robert Grosvenor, M. P., for Middlesex, who rarely speaks. He is a pure old Whig, and highly respected. Lord Palmerston spoke at considerable length, and expounded the principles and explained the course of British diplomacy. It is gratifying to have to record expressions of opinion such as the following, coming from such a quarter:

"I entirely agree with my honorable friend, and with those of whose opinion he has been on this occasion the organ, in attributing the utmost possible value to this motion, and in feeling the greatest dislike, and I may say horror, of war in any shape. I will not go into those commonplace remarks which must be familiar to the mind of every man who has contrasted the calamities of war with the various blessings and advantages which attend upon peace. I cannot conceive that there exists in this country the man who does not attach the utmost value to the blessings of peace, and who would not make the greatest sacrifices to save his country from the calamities attendant upon war. And although I differ from my honorable friend, and although I am not ready to accede to his motion, yet I cannot say but that I am glad he has made that proposition, because it will be useful for this country and for Europe at large that every man should know that in this assembly and among the vast masses of men of whom we are the representatives there is a sincere and honest disposition to maintain peace."

But the noble Lord considered the proposed plan to be impracticable. It was based upon an analogy between private life and the transactions of nations; but amongst individuals there was some legal tribunal to enforce an award, which gave effect to arbitration. Governments would not consent to bind themselves to the decision of a third party. America would not do so after an arbitration had been decided upon, and an award made, in the matter of the Maine boundary.

As the "most courteous" mode of opposing Mr. Cobden, the noble Lord moved the previous question, which, after a grave, decorous, and interesting debate, was carried by 176 against 79.

The movement out of doors and the tone of the debate show a very great advance in the public mind, and present one of the most cheering signs of an improved public morality. It were an injustice not to state that ELIHU BURRITT has done very much to concentrate and give power and expansion to the feeling in favor of peace principles in this country.

SIR J. FRANKLIN'S EXPEDITION AND THE PRESIDENT OF THE UNITED STATES.—The debate was very happily preceded by a reference to Sir J. Franklin's expedition, on the part of Sir H. Inglis (member for Oxford University, and emphatically the representative of "the Church"). His special object was to call attention to a fact they should rejoice to hear. There was not, he said, one member of the House who would not be gratified by knowing that the Government of the United States had taken steps to assist in the search for the expedition which four years since sailed under the command of Sir John Franklin, with no fewer than 138 gallant adventurers. "The answer of the President to the elegant letter of Lady Franklin did equal honor to his head and heart. He had done what no head of any government was bound to do—resolved that an expedition should be fitted out, at the expense of the National Treasury and at the risk of the lives of those who were engaged in the service of the United States. (Hear, hear.) The expedition had been entrusted to one who had made himself advantageously known." These remarks were received with cheers, as was the following incidental reference:

"He might be permitted to remark, without any special reference to the motion which stood for discussion this evening, that the example of such a spirit would go far to avert the chances of war, and was eminently calculated to promote the cause of general peace."

Lord Palmerston concurred, and said he "was confident the House would agree in the few remarks the Hon. Baronet had addressed to the House, as coinciding with the feelings every man must entertain as to the generous conduct of the American Government in fitting out an expedition to go in search of those enterprising navigators who had been sent forth by this country to prosecute maritime discovery. He concurred with the Hon. Baronet in speaking that these expeditions were some of the most honorable that maritime countries could undertake, and that nothing could redound more to the glory of the United States than its conduct in the present instance."

CORRESPONDENCE RESPECTING AFFAIRS AT ROME.

A portion of the papers showing the course taken by the British Government has been laid before Parliament. They present some points of interest. On the 5th of January, Lord Palmerston wrote to the Marquis of Normanby, the English Ambassador at Paris. Lord Palmerston held it desirable that, from the character and influence of the Pope affecting the internal affairs of most of the countries of Europe, he should be in a position not to be used by any one power as an instrument of annoyance; and in that view it was desirable that he should be a sovereign in a territory of his own. Lord Palmerston does not see anything in the case of the Pope in regard to his subjects which shall warrant a departure from the principle of non-interference by any foreign armed force. The despatch concludes by suggesting special reasons why the Pope should give his subjects security for good government.

"The main circumstance in which the relations between the Pope and his subjects differ from the relations which subsist between other sovereigns and their subjects is, that the Pope does not reign either by hereditary right or by the choice of the people whom he governs, but that he is elected by the College of Cardinals—a body which is not in its constitution national—which is, I believe, self-elected, and of which about a-half are not natives of the State for which they choose the sovereign. These circumstances would seem to render it the more incumbent on the Pope to give to his subjects the requisite securities for good government; and these circumstances would also appear to render it the less justifiable for any foreign power to use armed interference in order to assist the Pope in maintaining, if he were so disposed, a bad system of government."

On the 9th of March, another despatch is sent to the ambassador at Paris. In this the earnest wish is expressed that the differences between the Pope and his subjects should have been settled by friendly negotiation, either directly between the Pope and the people, or by the mediation of friendly powers; but as this could not be as things were, yet her Majesty's government did not give up the hope that, by the diplomatic interposition of friendly powers, the necessity for any resort to force might be averted.

"Her Majesty's government, deprecating as they do, on principle, the employment of a foreign military force to settle internal dissensions in a State, except in extreme and peculiar cases, would greatly rejoice if the powers to whom the Pope has now appealed for assistance to extricate him from his difficulties were to try the effect of their moral influence at Rome before they resorted to any other more active measures.

"It seems to her Majesty's government that a strong and unanimous manifestation of the opinion of those powers in support of order on the one hand, and of constitutional rights on the other, would bring to reason the minority who now exercise paramount authority at Rome; and would give courage and confidence to the majority, who have been hitherto intimidated and overborne; and if Great Britain had been invited to be a party to those negotiations, and if an invitation to that effect had been accepted, such would have been the course which her Majesty's government would have recommended that the parties to the transaction should pursue."

It will be observed that Lord Palmerston here assumes that it is a minority which is paramount in Rome—an opinion not sustained by any fact of significance which has come to the knowledge of the world. The despatch concludes by repeating the opinion that every effort should be made to bring about a settlement without resorting to military force; that France and *Sardinia* should take part in the negotiations; that "the participation of Sardinia would mitigate the foreign character of the negotiation, and if a contingency were to arise which should lead to the employment of any military force within the Roman territory, Piedmontese troops would for many evident reasons be better suited for such purpose than the troops of Austria or of any State not belonging to the Italian Peninsula."

The despatch closes by referring to "one condition," which there is scarcely any reason to expect will now be enforced: "and that one condition of the reinstatement of the Pope ought to be that he should engage to maintain in their main and essential provisions the constitutional and representative institutions which he granted to his subjects last year."

Among the papers is a long "note," bearing date Gaeta, 18th February, 1849, addressed by the Pope to the friendly powers. Such a State Paper never was seen before. It is wholly without calmness or dignity, and is of itself enough to condemn the government which issued it. After reciting the benefits conferred by the Pope, and the brief tokens of applause which followed, come complaints of the bitter fruits of ingratitude, the attempts of a faction to drive the Holy Father to make war against Austria for the independence of Italy, and to compel a division of the administration of the State into civil and ecclesiastical. That is the case of the Pope, as set forth to the friendly powers. The popular movement, and the killing of Rossi, compelled the Pope, "under the direction of Providence," to seek at Gaeta the liberty which he had not at Rome; whence he pronounced the illegality and the nullity of the acts of [the Roman government.

"But the authors of these sacrilegious outrages, caring nothing for the promulgation of his wishes, and endeavoring by false pretexts to elude their force in view of the ignorant classes, passed on to greater crimes, arrogating to themselves the rights due to the sovereign alone by the institution of an illegal government or representation under the title of Provisional and Supreme Giunta di Stato; against which most grave and sacrilegious deed the Holy Father solemnly protested by his other act of the 17th December last, declaring that the Giunta di Stato was only an usurpation of sovereign power, and that therefore it had no authority.

"He expected that these protests would recall these misguided men to the duties of fidelity and subjection; but instead of that a new and more monstrous act of open villainy, of real rebellion, filled up the measure of his grief. This was the convocation of a general National Assembly of the Roman State, for the purpose of establishing new political forms to be given to the States of the Holy See. Thereupon, by another Moto Proprio, of the 1st of January last, he protested against that act, and condemned it as an enormous and sacrilegious offense, committed in prejudice of his independence and sovereignty, deserving of the chastisements threatened by laws both human and divine; and he prohibited all his subjects from taking part in the same, warning them that whosoever should dare to act against the temporal sovereignty of the supreme Roman Pontiffs would be liable to censures, and especially to the greater excommunication, a penalty to which he declared liable those also who in any manner whatever, and under any false pretext, have violated and usurped his authority."

After dilating on "the rebellion, immorality and irreligion" of the Roman Government, and scolding at a prodigious rate, the Holy Father sets forth that he is moved by the cry of his good subjects to implore aid and assistance to liberate them from atrocious tyranny. The following "blackest villainy" is set forth as filling the measure of the iniquities of the Romans:

"The decree called 'Fundamental,' issued by the Roman Constituent Assembly on the 9th inst., is an act which abounds in every way with the blackest villainy and the most abominable impiety. Its chief declaration is that the papacy has *de facto* and *de jure* ceased from the temporal government of the Roman State, and it proclaims a republic; another act decrees that the arms of the Holy Father be taken down. At the sight of his supreme dignity as a pontiff and a sovereign thus contemned, his holiness, before all potentates, and all and every Catholic in the whole world, protests against this excess of irreligion and against so outrageous a violation of his imprescriptible and most sacred rights. If a remedy be not promptly applied, the succor will not arrive in the states of the church, now wholly a prey to its bitterest enemies, shall be reduced to ashes." * * * *

"Therefore the Holy Father trusts that while all the powers with whom he is in relations of amity, and who, in the situation into which he has been thrown by a party of factious men, have in so many ways manifested the strongest interest in him, will give a moral assistance to the armed intervention which the serious state of circumstances has impelled him to demand, the four powers above mentioned *will not delay one moment* to perform the work required of them, in the best in the place, which is well filled on the Sabbath. It is thought the sale of its "slips" will more than pay for the house. I think the policy of Congregationalists in this State, in keeping up a distinctiveness of character with respect to their Presbyterian neighbors, is altogether proper and desirable. This form of religious organization is well adapted to the West, and will be much the most useful if not "Presbyterianized" too much. It is adapted to the freedom of thought and simple directness of action which is characteristic here.

I visited the other day the State Prison at Jackson. While there is much that is gratifying in the arrangement and order there, many improvements remain to be introduced. Several *boys* were lately sentenced there of only 12 or 14 years of age! It was a painful sight. Their countenances were bright, free and lovely, but they had contracted habits of petty larceny, and there they are—one in close confinement, and all probably to come out hardened and ruined. As we spoke to one of them through the grate, the tears started from his eyes. Is it not exceedingly reprehensible to send such *children* to the State Prison? The House of Correction might save them, while in all probability the State Prison will destroy them. Ought this to be so? We turned away from those little fellows in pity and sorrow, resolved to remonstrate against their incarceration there.

A. W.

For the Independent.

COUNTY CONFERENCE, AT CANDIA, N. H.

Having just returned from the annual meeting of our County Conference, let me give you a sketch of this convocation. The place where the meeting was held is replete with interest. Thirty miles from the sea-board, the town of Candia lies among the hills of New Hampshire. If the majestic grandeur and wild sublimity of some of our more northern townships do not here present themselves, yet one may gaze upon scenes stamped by a picturesque and serene loveliness. From the hill where the neat and tasteful church stands, he may look down upon an amphitheatre of cultivated fields and verdant woodland, hollowed by the hand of nature with singular symmetry of form. At the distance of some eight miles the opposite hills rise with a gradual ascent from the curved outline of the vast basin. The silvery surface of Lake Massabesick, gleaming in the distance, gives an added charm to the view. Amid scenery like this, in the quiet seclusion of a rural district, remote from the din of cities, with the freshness of summer's early verdure around us, the people gathered from the surrounding towns for their yearly religious celebration. The design of our County Conferences is to bring together pastors and delegates from all the churches in the county that they may sum up the results of Christian effort during the previous twelvemonth, survey our spiritual state, form plans for the future, and to promote the increased efficiencies of ministers and churches. Devotional exercises and preaching are largely blended with statistical inquiries and the advocacy of various forms of Christian beneficence. If some of our churches are tried by discouragement, here they meet with quick and efficient sympathy. If some are favored with spiritual prosperity, others catch the hallowed contagion. The diversified gifts of our ministers become a common stock; members of the churches become known and attached to each other; the bond of union is made more firm and lasting; and an impulse is given to every good work. The closing sacramental service is usually a season of solemn and powerful interest.

The meeting at Candia was rendered more than usually impressive by the recent occurrence of a revival of religion in that town. The recital of what God had wrought seemed to give a sacred thrill to the exercises; and the fact that we were in the midst of new-born converts, serious inquirers, and Christians rejoicing over the progress of God's cause, made us feel that we stood on holy ground. This revival seems to have been a signal display of grace in its origin and results. The Holy Spirit employed a singular instrumentality to usher in his powerful visitation. The first known cause that led to the revival was the mirthful prank of a few young men. A plain farmer who preached occasionally among his Free-will Baptist brethren had come to live in the neighborhood where these young men resided. Conceiving that his ministrations would furnish some sport, they subscribed a small amount and invited him to preach. Whether aware of their real object or not, he promptly yielded to their request. His ministrations had an effect which they were far from anticipating. Whatever may have been their lack of polish, his discourses were earnest and solemn inculcations of the necessity of a new birth. And so greatly were they blessed of God that those young men who came to laugh retired to pray. It is said they were all brought to repentance. The interest thus singularly commenced spread into the Congregational society as well as into a Baptist church in the town. Its effects on the former, of which we happen to know most, were those of a genuine work of grace. Feuds and animosities among professing Christians vanished at its approach. Regular religious meetings became invested with a fresh and attractive interest. The preaching of the pastor was attended with great success. He found delightful employment in pointing inquirers, all intelligently convinced of their need as sinners, to the Lamb of God. The classes of the Sabbath-school, comprising nearly all the youth of the community—youth favored with greater facilities for intellectual improvement than are found in most of our country towns, and accustomed to study the Bible in their classes on the Sabbath—furnished a large share of converts. God evidently honored the established means of grace—the pastor's regular ministrations; the previous contact of the minds of the young with the truths of the Bible; the prayers of Christians for the young; of whom not one below the age of twenty was connected with the church. These were the sails of the spiritual ship, kept spread in a time of motionless calm to catch every rising breeze of Divine grace; and when the Spirit breathed, and the breeze of salvation came down, the bark moved forward with majestic power.

We could not but remember amid these scenes the vauntings of the Philistines, in their recent annual convocation at Boston. If the reports of the daily prints may be relied on, the anti-Christian reformers who met at what deserves better the name of the *Discordeon* than the *Melodeon*, were regaled with the announcement that the time of revivals was passing away, and that the power of Christians was now destined to wane in the absence of these seasons. Would that these misguided men and women, some of whom have deserted the ranks of the Church, could have been made to trace the progress of this revival, illustrating so signally the power of Him whose works of grace they thus malign. Possibly the truth might have flashed upon some of them, that He who brings three-quarters of a hundred persons into the kingdom of heaven, as the result of the attempts of a few young men to gather sport from the preaching of a plain farmer, may yet make the ravings and the hate of the Come-outers productive of some benefit to the Church. Our worst wish for the revilers of revivals is that they may all come under the converting power of the Spirit of God in these seasons of mercy, and repent and be saved.

No, God has not deserted the churches. He can still bow the hearts of the people under the power of his truth and grace. N. T.

MINORITY REPORT ON SLAVERY.

The General Association of Connecticut last year appointed a committee, consisting of Rev. Dr. Bacon and Messrs. L. H. Atwater and G. W. Perkins, to obtain information and make a report on the subject of Slavery in the two branches of the Presbyterian Church, and the position of those bodies in regard to Slavery, with a view to the question of duty for the churches of New England. The Committee, after consultation, did not bring their minds to a perfect agreement, and hence there were two reports presented, differing more materially in the drift in which they understood the Association to direct their inquiries than in their vital spirit or essential principles and conclusions. Having given the majority report, in connection with the doings of the General Association, by which it was adopted without a dissenting voice, we deem it proper to comply with a request from a respected member of the body to publish the minority report also, prepared by Rev. George W. Perkins, of Meriden. We do not mean to make a practice of filling our columns with documents of such length, except in peculiar circumstances; but we assure our readers that they will find this well worthy of their perusal, for the candor of its statements and the cogency of its reasoning.

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To the General Association of Connecticut:

The undersigned, having been appointed on a committee which was to report at the meeting of the Association in Salisbury, has met repeatedly with his colleagues, for the purpose of preparing a report which might combine the views and obtain the assent of the whole committee; but while cordially agreeing with some of the opinions which the report of the majority contains, he was compelled to the conclusion that it did not take that position which is now evidently demanded of the Church, and which was expected by those who appointed us. He therefore respectfully submits the following Report.

At the last meeting of the Association in Hartford, June, 1848, the following preamble and resolutions were introduced:

"WHEREAS it is matter of common fame that large numbers of the members and ministers of the Presbyterian churches are slaveholders, and also that cruelties and wrongs are extensively inflicted on the slave for which no discipline is inflicted;

"And whereas the General Association of Connecticut has long exchanged Christian civilities and delegates with the General Assembly of the Presbyterian Church [meeting annually], which friendly intercourse gives us the right and duty of expostulation in case of alleged gross departure from soundness in doctrine, or from justice and righteousness in conduct;

"Therefore, *Resolved*, That a committee of three be appointed to prepare a letter of inquiry and expostulation as to the aforesaid matters of grievance, and that our delegate to the next session of the General Assembly, be instructed to carry such letter to them."

This resolution was very fully discussed; and in its main features met with the approbation of one-half, at least, of the members. The more conservative mind in it was delicate and respectful—terminating in a friendly letter of inquiry. After protracted discussion, one gentleman proposed—*not the rejection of the resolution*—but a simple postponement for a moment, that he might read a substitute. This brief and brief postponement was met with a tie vote, and carried by the voice of the moderator. The substitute was then read, and carried by a vote, almost unanimous, and is as follows:

"WHEREAS, this Association is in the dark respecting the discipline exercised by certain ecclesiastical bodies in correspondence with us, in regard to the sin of Slavery,

"Therefore, *Resolved*, That a committee of three be appointed by this body to collect facts and make inquiries respecting this subject, and make report to the next General Association.

"And that Rev. Dr. Bacon, Rev. Mr. Messrs. Perkins and Atwater be said committee."

It will be perceived that this document is much more decided and energetic in its terms and proposed action, than the one first proposed: that it speaks of Slavery as a sin, and demands the instant outrage upon a *man*, if for any crime, and after due and impartial trial in court, with all the aid of legal advisers, he should be *sold* to Turkey or Algiers, or even to a cotton planter. But if a *slave* commits no higher crime than being fractious and ungrateful, that he has enough of the spirit of a man to desire liberty and wages—it is considered *proper conduct* towards the *slave*, at the mere will of *no master*, without court, trial or jury, to sell *such an one* to Georgia. It would be very criminal conduct towards a *man*, or *the child of a man*, to deny him the opportunity of learning the rudiments of education, including not only reading, but writing, arithmetic and geography. But it is not only "good manners" to so teach their *slaves* to read: and it is considered as proper conduct in the relation to prevent a *slave's child* from learning to write, cypher, and understand geography, among the rudiments to prepare a man of liberty without crime and the process of law; yet thousands of church-members *retain slaves:* i. e. use the power which the law gives them, to deprive the *slaves* of liberty without crime alleged, and such conduct is proper in the relation—which is one of the most cruel means to prevent a *man* from educating his own child, and fitting him for the highest attainable intelligence and respectability in future life: but in the relation of slaveholder it is proper, and a right for the master to take the *slave's child*, and train him up without reference to the wishes of the parent, in such ways and to such business as will make him profitable to the owner. Indeed, the same fact that a man is *held as a slave* proves that he is not well treated as a *man*.

No Charge of Cruelty.

In these remarks we have cautiously abstained from alluding to any cruelty in the treatment"—such as insufficiency of food or clothing; torturing and murderous punishments, by the cat, the paddle, and the fire. We are entirely unwilling to believe that *such kinds* of outrage are of common among church-members at the South, and in case of attainable evidence, would be discountenanced and disciplined. That class of facts the Association did not commission us to investigate. But it was our object to show that in the simple fact that the holding of slaves by church-members at the South held slaves, there was involved a great deal more than a "mere relation;" that if the slaveholder persists in continuing to hold slaves *as slaves* there is necessarily involved in such persistence on them as *men*; and that conduct which towards *men* would be resented as unchristian and barbarous, is esteemed appropriate to the *slave*. We desire also to suggest a principle of interpretation by which the terms "good and kind treatment towards the slave" might be understood.

Slaveholders Never Disciplined.

Our *second* inquiry must of course be: *Is discipline ever inflicted* for the sin of Slavery? The answer is plain and known to every one. *Slaveholders, as such, are never disciplined nor questioned.* The propriety of this course is usually argued on the ground repeatedly stated, that the church should inflict no censure on the slaveholder for a "mere relation," but only for some overt acts of cruelty proved against him. It will be conceded on all sides, that the "mere relation" of slave owner implies no guilt. One case of this kind has already been stated, that of a minor, in whom the law of inheritance vests property in slaves. There may be cases in which, for the purpose of *manumitting slaves*, and giving them freedom, it may be necessary to take a bill of sale, and thus be placed for a few days in a certain legal relation to the one so ransomed from bondage. In such cases the solemn record, just now, need not be enumerated, there can be no blame, and of course no call for discipline. But these cases are but exceptions, and rare exceptions. It will become necessary therefore to examine the general rule of discipline, applicable to the case of slaveholders as they appear to be, members of the church. One general principle may thus be stated:

The General Rule of Discipline.

In case of connection and participation in any enormity, the prima facie evidence of guilt is strong, and Christian character is only to be imputed and church privileges granted when there is positive evidence, in each individual case, that such connection is unavoidable or justifiable. Let us apply this statement to slaveholding.

That Slavery, as a system, is a great enormity, only a few fanatics affect to doubt. The language on this subject, used by ecclesiastical bodies, and by eminent men, is very decisive and strong. Even the General Assembly declared, many years ago, before the influences of the present day from the South were pressing upon them—that the enslaving of a human being "is a violation of the most sacred rights of human nature—and utterly at variance with the law of God. The American Board speak of "the whole system as based on unrighteous principles, and violates the natural rights of mankind, the great founder of Methodism styled it "the sum of all villainies."

If this language is correct, and it has been purposely selected from those who could not be suspected of ultraism, then any connection or participation in the system, involves a presumption of guilt. Whoever voluntarily connects himself with "a violation of the most precious rights of man"—whoever is found participating in a system "utterly at variance with the law of God," "and based on unrighteous principles"—has *clear presumptive evidence* of great guilt upon him; and so far as *prima facie* evidence goes, is himself living in utter violation of the law of God, and practising the sum of all villainies. It is readily conceded that this clear and strong presumptive evidence may be cleared away; that individuals may bring full proof that their connection with the system is unavoidable or justifiable; but this *is not to be taken for granted*. And when the presumptive and positive evidence is clear and strong, *the individual must be held to the proof* that his participation in this system of abominations is involuntary or innocent.

Application of the Rule to Slaveholding.

These are the principles we apply when we speak of "discipline for the sin of Slavery." It is not maintained, as some appear to suppose, that a "mere relation," *ipso facto*, and without any further inquiry, should be no longer a justification that he sustains it. We desire no such thing. But the position taken is this: that at the South there is an institution, "utterly at variance with the law of God"—"founded in unrighteousness"—and "which violates the most sacred rights of man;" yet thousands remain in the Presbyterian churches who are voluntarily and perseveringly partaking in all the acts, relations and advantages of this system, without the slightest inquiry being made into the nature of that relation, without a question asked as to the reasons which might justify a Christian's connection with such a system of abominations: that they silently form an immense proportion of their members to continue unrebuked, with such strong presumptive evidence of partaking in all the guilt of such a system, without calling on them in a single instance to rebut this *prima facie* evidence by any testimony that they are execrable or justifiable in holding slaves.

Analogies Clear.

The undersigned thinks that men's judgments would be unanimous in any analogous case. Thus, for instance, the system of *piracy* is "utterly at variances with the law of God"—"a violation of the most sacred rights of human nature." Now if any one should be captured in a pirate ship, and be found among the crew, doing the ordinary work and fighting of a pirate sailor, that would be considered *prima facie* and sufficient evidence that he was a pirate, and he would be condemned accordingly. Still there would be room for counter testimony. He might be able to prove that his presence on board that ship was involuntary—that he had been forced on board and compelled there to work—and that his connection with the pirate ship was one which involved no guilt on his part. But before acquitting him, and much more, before receiving him to the church, we should expect that the strong presumptive evidence in his case should be fully met and refuted. Just so, when one partakes in the atrocious system of Slavery, by buying or holding a slave, it is righteously demanded of him, before we accord to him Christian fellowship, that he prove his connection to be voluntary or justifiable. There is unquestionably a distinction between "Slavery as a system and the act of slaveholding." Slavery as a system is unspeakably bad; but it it does not follow that the "mere relation" in every case is wicked. Yet, if the "system" is so bad, then connection with it is presumptive evidence of want of Christian character. Persons are to be received in Christian fellowship only on proof that their individual connection with it is excusable.

Analogy of Intemperance.

Indeed this rule of discipline and evidence might be carried much farther, as it has been of late by a large Convention of the Congregational ministers of Massachusetts and other States, assembled in Boston May 31, 1849, who united in a public and solemn declaration of their views on the subject of Temperance. They unanimously declare that admission to the church was denied to those who drank or used intoxicating drinks in any degree, "*not* because they *might not in some cases be good men*, but because *while they continued this course* they did not *give proper evidence of being good men*. Now was this considered as setting up a new test of evidence of religion, but it was viewed as more correctly applying the Scriptural test, which through ignorance had not been so correctly applied in such cases before."

Surely if the comparatively petty act of taking occasionally and moderately intoxicating drinks may rightfully shut out even good men from the church, because that one constructive sin outweighed all the evidence of piety in his case—then the act of using cruel slave laws, to hold a fellow-being in that most revolting condition—*as a slave*—a condition which every MAN in his own case would regard as the extremest evil and wrong, may properly be deemed *prima facie* evidence of sin, justifying, nay demanding, exclusion from the church, until proof is rendered of the rightfulness of such slaveholding. Yet tens of thousands of such slaveholders are in the Presbyterian Church without rebuke, question, or notice.

What is kind Treatment?

We are aware that reasoning of this kind is met by the assertion that "discipline is inflicted for bad treatment;" and that for the mere relation with good treatment discipline ought not to be inflicted. This topic has been already noticed, and it appears that the mass of slaveholding church-members do *not* merely "sustain a relation." They *hold* slaves, and exercise the powers and prerogatives of owners and masters. They are not and cannot be sheltered, therefore, under the plea of a "mere relation."

Some suggestions have been already made as to the nature of this alleged kind treatment. Is it meant simply that unusual and torturing punishments are not inflicted? that the slaves have a sufficiency of food and clothing? We have reason to believe that these denominations any censure passed on him or his arguments. In justification of his course he says, "I have long had still remains much cruel treatment, never noticed or considered such in slaveholding States." In our opinion that kind treatment implies the following facts:—1st. That the slave have free permission to emigrate to any free State or country whenever he may choose. 2nd. That he be retained in that most revolting condition, a slave, no longer than he voluntarily chooses. 3d. That he hired out he shall have a right to all his own earnings. 4th. That he shall never be struck after becoming a man or woman, without a fair trial, like any other man. 5th. That whether he work for wages or not, he shall not be worked to death, or be compelled to labor beyond his strength. 6th. That he shall have a right to obtain all the education which he may desire for himself and his children, and to go where he thinks these advantages can be best procured.

Nothing less than this can be considered kind treatment towards MEN AND WOMEN. Anything less than this we should consider as cruel treatment, or as injustice to ourselves. Now if the slaveholding ministers and churchmembers at the South render *such* treatment towards their slaves, then all difference between us is settled, and we cordially extend to them the right hand of fellowship in that case there *is* a "mere relation" which involves no blame on their part. But, so far as our information extends, these items are not involved in the Southern idea of "good treatment," or "kind treatment." This alleged departure, then, from a literal imitation of the Apostles, proves nothing as to the case now before us, even if there were any such departure, which of itself admits of great doubt.

What have the General Assemblies done?

It has sometimes been argued that the bodies, each styled "General Assembly," with whom we have ecclesiastical intercourse have relieved us from all responsibility in the matters discussed in this report, by their repeated and explicit condemnation of the whole system of Slavery. But the facts which are alleged as proof of this position constitute a part of the painful evidence that in this matter there is deep and mournful unsoundness, calling for remonstrance and rebuke. True, the General Assembly has declared in 1818 that "the voluntary enslaving of one part of the human race by another as totally irreconcilable with the spirit and principles of the Gospel of Christ." Yet for thirty years from that time they have admitted and retained tens of thousands of members who are holding, buying, and notoriously living in a practice "totally irreconcilable with the spirit and principles of the Gospel." They have selected for their moderators men who, according to their own solemn record just cited, were openly living in a public sin, "totally irreconcilable with the spirit and principles of the Gospel." Nay, as if to make it plain that they (General Assembly, Old School) have since deliberately adopted this sin, they solemnly voted in 1845 that slaveholding is no bar to Christian communion, as it is found in the Southern portion of our country." We are thus compelled to see that the General Assembly is not merely afflicted with a sin which she is endeavoring in vain to remove (as all churches occasionally must be), but has practically adopted and defended slaveholding, and introduced to her communion tens of thousands of members publicly living in a practice acknowledged to be "totally irreconcilable with the spirit and principles of the Gospel!"

It is very true that the General Assembly has since condemned, in emphatic terms, "cruel treatment," "undue severity," and such like modes of treatment. But such facts only compel us to revert again to the great meaning of such terms in slaveholding nomenclature. What is cruel treatment? Is it not cruel treatment to deprive a man, woman, or child of personal liberty, without proved or alleged crime? Is not the withholding of human being in a condition in which he can never appeal to the laws for protection against any crime, however atrocious? Is it not cruel to take advantage of any law which authorizes a fellow-man to whip or scourge for us without wages? Is it not cruel to violate the most precious and sacred rights of human nature?" Yet these and other things are necessarily involved in each individual case of voluntary slaveholding. We are compelled, therefore, to remain unmoved by all these disclaimers and condemnations of cruel treatment; for we thus see that the slave may be "well treated" and "kindly dealt with" *as a slave*, in the honest estimation of the slaveholder and those who sympathize with him, while at the same time nearly all the rights of that *slave, as a man*, and those most precious and sacred, are habitually outraged.

It might be difficult at any one time to begin to affect the ecclesiastical standing of members already in the church. But there could be no valid objection to applying the principles of the Gospel to those who are to be admitted. Yet for fifty years, and at this present time, the Presbyterian Church continues to admit those who "enslave one part of the human race," without questioning them as to their participation in that fearful sin.

The South not so much in the Dark.

Neither can the undersigned concur in the friendly excuse which he hears from all quarters for the present position of the Presbyterian Church—"It is from ignorance that Christians are in the dark"—"that the churches at the South are a hundred years behind the age"—"that in their circumstances they cannot be expected to have the light and enlightened consciences which we at the North have"—"that we are to make which we do for the falsehood and polygamy of Abraham"—"that with them slaveholding is a sin of ignorance."

It is unnecessary to say that these excuses, though used in the most friendly spirit, are far from being complimentary to our Southern brethren, and would no doubt be rejected by them. Indeed in truth, if our brethren they gave thirty and fifty years ago, denouncing "the enslaving of one part of the human

The Independent.

NEW YORK, THURSDAY, JULY 12.

THE ROMAN REPUBLIC.

It may be presumed that before what we now write shall have passed through the press, the intelligence that the Roman republic has been overthrown, and the Pope restored to secular power by the government of France, will have reached our shores. Nothing else can reasonably be expected. We are only curious to know whether Rome was surrendered to the French without farther conflict; and if not, how long the enthusiasm of the people held out against the invaders, and in what condition the city was delivered to its old master, his Holiness.

The change which has taken place in the opinions and sympathies of the American public, since the flight of Pius IX and the subsequent establishment of the Roman republic, is very remarkable. There had been so much confidence in the present pontiff as a political reformer, and so little confidence in the capacity of the Roman people to take care of themselves, that Americans were slow to believe that Pius IX had deserted the cause of Italy and of freedom, and still more slow to believe that any decisive majority of the Roman people were ready to stand out against the Pope, and to forego for the sake of political freedom the dignity and the pecuniary gains which accrued to their city by virtue of its position as the metropolis of Catholic Christendom. And then there was everywhere the influence, visible and invisible, of the Roman Catholic hierarchy, in favor of the Pope and against the Roman people. Wherever there was a Jesuit—wherever there was a Papal bishop or priest—there was an influence acting more or less widely, and more or less powerfully, upon public opinion and especially upon that portion of the political press which deems it wise to court the hierarchy. Nor was this all. The leading English journals, on which the political editors of this country are *generally* dependent for their views of European affairs, were of course opposed to the Roman revolution after it had resulted in a republic; for John Bull, whig or tory, dreads the name of a republic as worse than Popery itself. It was natural therefore for us in this country to expect, as was expected at Gaeta, that the Roman republic would be only the pageant of a day; that the shop-keepers of Rome, alarmed at the diminution of their trade, would take the Pope back on his own terms in time for the due celebration of the carnival, or at the latest in time for the pomps of the holy week. But gradually that state of public opinion has passed away, in spite of opposing influences. The courage, the energy, the moderation and the wisdom of the republican rulers at Rome, as evinced in their acts and in their dignified and eloquent State papers,—the confidence with which the republic has placed itself upon the basis of free and universal suffrage,—the concentaneous enthusiasm with which the people of city and country have risen to throw off the yoke that has oppressed them for so many ages,—the unexpected force with which they have resisted the invasion of their soil, as if the sound of freedom and the tread of marching hosts had roused from the dust the very spirit of that old buried race by which the world was conquered,—and, not least, the conspicuousness which has been given to the Roman republic by the baseness and complicated treachery of those who happen for the hour to domineer at Paris,—these things have at last commanded the almost universal sympathy of the American people, in spite of Jesuitism on the one hand and toryism on the other.

The conduct of the gentleman who is at Rome to represent our government deserves the severest censure. It is understood that this gentleman (Mr. Lewis Cass, Jr.) has refused to recognize the government *de facto*, and is waiting for the restoration of what he chooses to regard as the government *de jure*. Who authorized him—what right has he as representing the government of the United States—to use any such discretion? Our foreign policy takes no cognizance, anywhere, of *pretenders* and governments *de jure*; it concerns itself only with governments *de facto*—governments actually existing and occupying the seats of power. Thus when in February 1848, a sudden tumult in the city of Paris had overthrown the government there, and King Louis Philippe had run away, and when a self-constituted "provisional government" had proclaimed a republic, and had installed themselves as the supreme power for the time being, our diplomatic representative in France, Mr. Rush, had no choice but to recognize the new government which had superseded the one to which he was originally accredited. Had he done otherwise—had he waited to see whether there might not be a reaction—still more, had he busied himself in attempts to restore the fugitive monarch—he would have been immediately recalled by President Polk, and justly. What difference is there between the French republic of 1848 and the Roman republic of 1849? Since Mr. Rush recognized the provisional government at Paris with Lamartine for its guiding mind, how many successive governments have had their day at Paris, each recognized in its turn? And if to-morrow monarchy should be restored in form, and Henry V should go to *Notre Dame* to praise the "grace of God" for placing him on the throne of his Bourbon ancestors, that revolution would be immediately recognized as all the rest have been. Just so, if the next arrival should bring us news that there has been a sudden revolution at London, that the House of Lords has been blown up with gunpowder, that the Queen has fled to Spain with Prince Albert and the children, and that Mr. Cobden is in power at Buckingham Palace as lord protector of Great Britain and Ireland, the same steamer would bring a dispatch from Mr. Bancroft to President Taylor with copies of his correspondence with the new government. So at Rome; when the government of Pius IX ceased to exercise the functions of a government within the territory known as "the States of the Church," it became the duty of our *chargé* there to recognize the government which came into the vacancy, and to transact business with it according to the usual forms of diplomatic intercourse, till *that* government in its turn should be legitimately or illegitimately superseded.

But all that we hear of Mr. Cass is that while, in consequence of his refusal to recognize the government, our citizens who have happened to be at Rome in these times of excitement have been without any official representative, he is active as a kind of go-between for Gen. Oudinot and the holy alliance at Gaeta. This may be his duty as a devout Roman Catholic. But is it his duty as our diplomatic representative at Rome? If Mr. Cass as a Roman Catholic considers it his duty to stand by the Pope and to acknowledge no government at Rome but that of the Church, that is only a reason why he should not have been appointed—a reason equally valid for his immediate recall. The legitimacy or illegitimacy—the permanence or transitoriness of the government existing at Rome, was no concern of his, or of the government which he represents; that it existed as a government for the time being, was all he needed to know. If a Roman Catholic conscience forbids Mr. Cass to acknowledge the right of revolution in the Roman people, an honest man's conscience ought to have hindered him from going to Rome at such a time in such a capacity. Before he left the United States, he knew that the Pope was at Gaeta, and that Rome was a republic. He alone of all the diplomatic agents we have ever had, has deserted the cardinal principle of our intercourse with foreign powers—the principle that the government for the time being is the only government with which we have any concern.

What instructions Mr. Cass received from the department of State at his going abroad, just before the close of the late administration, or what instructions have been sent to him by Mr. Secretary Clayton in the name of President Taylor,—we know not. But we hope that, at the commencement of another session of Congress, it will appear where the responsibility lies.

We are happy to believe that there are Roman Catholic laymen in this country whose consciences are strong enough to acknowledge that the secular power of the Pope rests on the same foundation with that of any other monarch, and may be overturned by the Roman people at any time as legitimately as the power of Louis Phillippe in France was overturned in 1848, or that of Charles X in 1830. If we must needs have a Roman Catholic *chargé* at Rome, let us have an enlightened and manly one, and not such an one as will be a tool in the hands of Jesuits.

THE AMERICAN TEMPERANCE UNION.

A little more than twenty-two years ago, an association was formed by a few persons at Andover, Massachusetts, called the AMERICAN TEMPERANCE SOCIETY. It owed its origin chiefly to the influence of Rev. Justin Edwards, D.D., then pastor of the orthodox Congregational Church there, aided by the counsels and cordial coöperation of Rev. Dr. Woods and other gentlemen connected with the Theological Seminary, together with Hon. Samuel Hubbard, John Tappan, Esq., and a few others at Boston. The object of the Society was to inculcate the duty, safety, and advantages of TOTAL ABSTINENCE from the causes of drunkenness—then a new and strange notion, hardly begun to be broached in the country. Supposing that any considerable success in promulgating that principle might be the work of generations, and deeming it important to secure the continuous services of a competent advocate as well as to preserve the purity of the fundamental principle, the originators of the Society begun by subscribing largely towards the establishment of a permanent fund for the support of a secretary, and then provided that men should become members only by election. Rev. Nathaniel Hewit, D.D., was called from his eligible place as a pastor to become the public agent of the Society; and there are many in the country who will remember the power of his eloquence in the advocacy of the cause. Dr. Edwards spoke and wrote much in behalf of the same object. The "*Permanent Temperance Documents*" are a monument of the indefatigable spirit with which he pursued his object. On Dr. Hewit's return to pastoral duties, Dr. Edwards was induced to take the field and devote his whole time to the service of the Society for several years, until the failure of his health made it his duty to accept of a less laborious situation.

The progress of the principle outstripped everybody's anticipations. In a few years the whole country was electified, and a general change took place in the habits of the religious and thoughtful portions of the community. After five or six years it seemed desirable, for the extension of the influence of our principles, to call National Conventions; and several such were held, some on the call of the American Temperance Society, and others convened by State Committees or influential individuals. At some of these meetings there was a degree of dissatisfaction expressed with the constitution and position of the old Society, and a desire for a new organization, more open to the influence of the many Societies which had sprung up over the country. At length it was determined, by a National Convention held at Saratoga Springs, to form an AMERICAN TEMPERANCE UNION, to be composed of the *officers of all the State Temperance Societies*. This was harmoniously effected, and the new Society, under an able and efficient Executive Committee, was at once recognized as the common center of Temperance action and influence for the country.

As it was necessary to have a sound, competent and trustworthy Secretary, the Committee, after inquiring over the country, finally elected to that office Rev. JOHN MARSH, of Haddam, Ct., an early and eloquent advocate of the cause, whose address on "Putnam and the Wolf" had been widely read with interest and effect. Mr. Marsh was most agreeably settled as pastor of a highly respectable congregation; but after taking the advice of his friends, he consented to accept the appointment, which he has held to this time, discharging its duties with great industry and fidelity, to the entire acceptance of the wise and good of all sects and parties, and with great advantage to the cause, from his wisdom, impartiality, disinterestedness and devotion to the cause.

The present officers of the *American Temperance Union* are as follows:

PRESIDENT.

REUBEN HYDE WALWORTH, of New York.

VICE PRESIDENTS.

Theod. Frelinghuysen, N. Y. — John H. Cocke, of Va.
Lucius M. Sargent, of Mass. — Silas Robbins, of Illinois.
John Savage, of N. Y. — Dr. R. H. Muzzy, of Ohio.
Thomas S. Williams, of Ct. — John B. O'Neal, of S. C.
Lyman Beecher, D.D., of Ohio. — Willard Hall, of Del.
Justin Edwards, D.D., of Mass. — Christian Keener, of Md.
Neal Dow, of Maine. — Joseph H. Lumpkin, of Ga.
Capt. Hudson, of the U. S. N. — Rev. J. P. Durbin, D.D., of Pa.
Horace Eaton, of Vt. — Franklin Knox, of Mo.
Stephen H. Tyng, D.D., of N.Y. — John Dougal, of Montreal.
John Tappan, of Mass. — John G. Marshall, of Halifax.

EXECUTIVE COMMITTEE.

Anson G. Phelps, Rev. Thomas De Witt, D.D., Thomas Denny, Edmund Hyatt, William E. Dodge, Rev. Stephen H. Tyng, D.D., Rev. Edmund L. Janes, D.D., John D. Hurlbut, Rev. John Dowling, D.D., Benj. G. Howland.

SECRETARY. Rev. John Marsh,

TREASURER. Jasper Corning.

We have been led to give this little sketch in order to meet the inquiries of some persons whose minds have been perplexed by the arts of three or four mischief-makers in this city, on the pretext that the "Union" is an insignificant and irresponsible concern. We do not know what institution among us can ask for confidence on account of the character of its managers if this cannot. Of the Executive Committee, Messrs. Phelps, Denny, Hyatt, Dodge, Hurlbut and Howland are among our leading Christian merchants; and Rev. Drs. De Witt, Tyng, Janes and Dowling well represent the clergy of the four principal denominations of Christians in the city; and the Treasurer is a banker in Wall-street, known, trusted, and honored the world over. Under these circumstances an attack upon the *Union* as untrustworthy or irresponsible would of course instantly recoil upon the assailant. Hence the mischief-makers choose to go aside of the Society for the purpose of venting their malice upon its faithful and laborious Secretary, as though he were the Society, or were assailable by them. Let them bite the file till they break their teeth.

It is true that, in the changes which public movements have undergone, the office of the American Temperance Union has not been so conspicuous or so sonorous as that of some other national organizations; nor was it ever intended or expected, we happen to know, that it should be such. It originated out of a desire that the utmost freedom should be given to local and self-moved efforts, by leaving the responsibility and control of such efforts in those channels; while at the same time it was felt to be necessary that there should be a common center of counsel and influence, which by quiet and wise measures would treasure up what is gained, and give direction and stability to movements of every sort, which it did not assume either to originate or to control.

That in this way the *Union* has rendered most essential service to the cause of Temperance—service worth infinitely more than the pittance which its operations have cost—services worthy of the life-labor of the esteemed Secretary, and of the liberality with which he has been sustained through the contributions of the Committee and their friends—we have no manner of doubt. Why should the plants that grow deny their obligations to the sun because it makes no noise in imparting to them vigor and beauty?

We say, then, to the American Temperance Union, to Chancellor Walworth its President, to Chancellor Frelinghuysen and the other Vice Presidents, to Mr. Phelps and the Committee, and to the Secretary—Go on in your work, caring and counseling, studying and toiling for the cause of Temperance, unaffected by the assaults of irresponsible mischief-makers; and let the continued success of the *cause* be your reward. Even if the whole community should fail to understand why obstacles are taken out of the way, and *how* difficulties are surmounted, and *by what means* zeal is revived and new efforts put forth, leading to new triumphs—God knows it all, and that day will reveal it.

THE CONGREGATIONAL ALMANAC.

The publisher of this paper proposes to issue, early in October, the first number of the *Congregational Almanac and Register*, to contain a list of all the Evangelical Congregational churches and ministers in the United States.

To insure correctness, he requests the aid of the Clerks or Recorders of all the General and District Associations, Consociations, Conventions, and Conferences, to send him the following information:

1. The title of each body, with its regular days of meeting, and the address of its recording officer.

2. The names of all the Congregational churches, whether they are unconnected or connected with the Association or other Congregational body—including and designating such as are in any way connected with a Presbytery.

3. The pastor or stated supply of each church, designating those that belong to other denominations.

4. The name and residence of every Congregational minister who is without pastoral charge, or who supplies a church of another denomination.

These lists are desired as early as possible, to give time for the labor of arranging them in proper form.

The printed lists of the several State organizations are requested to be sent early, and will supply much of the information sought.

N. B.—It is particularly requested that all changes which may take place subsequent to the preparation of the list should be notified up to the first of September.

MORE CONFLICTS OF EPISCOPAL JURISDICTION.

These questions seem to be multiplying, and each new occurrence increases the difficulty of ascertaining the channel through which the uninitiated can infallibly obtain that vital element of *validity* in religious ordinances. A certain Episcopal minister by the name of Gregg, an Englishman, has been for a number of years employed by the parishioners of St. Nicholas, Dublin, as *chaplain*, and officiated in public worship without any license from the Archbishop, deeming himself subject only to an English Bishop. After several years, the archbishop of Dublin issued an edict prohibiting him from performing any ministerial duties. Mr. Gregg disregarded the decree, for which he has been tried and condemned in the Archbishop's court, and amerced in full costs. He means to appeal to the higher courts. The money question will doubtless have to be settled according to Act of Parliament. But the question at what precise point of time Mr. Gregg's ministrations would cease to have the grace of validity in the case supposed, must be a matter of grave interest, at least to those who have received no ordinances but at his hands.

THE PORTUGUESE EXILES.

We regret to learn that these peculiarly unfortunate people are again disappointed. Monday of this week had been definitely fixed upon for their departure for Illinois, by way of the lakes, under the direction of Rev. D. W. Lathrop, an agent of the Christian Union; but, one of the number being dangerously attacked with cholera and others threatened, their departure is necessarily postponed. They had been remarkably free from illness until this week.

COMMON FAME AND THE PHILADELPHIA OBSERVER.

The *Christian Observer*, of Philadelphia, in giving an account of the General Association of Connecticut convened at Salisbury, makes mention of the report of the Committee on the discipline exercised by corresponding bodies in regard to "The Sin of Slavery." Having copied a sentence or two from the report of the majority, the *Observer* adds,

"This is followed with a long chapter of scandal—such as nobody believes who knows anything of the subject—and such substantially as Dr. Bacon reported in the name of *Common Fame*, in March, 1846. As these naughty stories were publicly pronounced to be *false* and *slanderous* by members from the South in the General Assembly of 1846, in which Dr. Bacon was present as a delegate, it cannot be regarded as very fraternal toward Presbyterians, for him to issue a new edition of them in 1849! Nor can the public think this service due, even in courtesy, to *Madame Common Fame*, after the unshrinking fidelity he evinced as a scribe in her cause more than three years ago!"

"SCANDAL—such as *nobody believes* who knows anything of the subject!" It *is* scandal, then, in the estimation of the *Observer*, to say "that multitudes of servants under the government of professedly Christian masters" in the Presbyterian Church, "live and die, in this age of Bibles, *unable to read the Scriptures*, and without any *suitable* means of instruction." And is this a scandal which nobody believes who knows anything of the subject? We challenge the editor of the *Observer* to say that he does *not* believe it. Let him say if he can, not that this is not the averment of Common Fame, but that this is not true. Let him put the stamp of falsehood, if he can, upon such devoted men as the Rev. CHARLES C. JONES and others, who have sounded the trumpet loud and long to rouse the Southern churches to their duty in this particular, and upon whole synods of the Presbyterian Church as it was before the division. Does the editor of the *Observer* desire to be understood as affecting to believe that the slaves of Presbyterian masters are even generally able to read the Scriptures, and are provided with "suitable means of instruction," such as every civilized State is bound to provide for all who are born upon its soil? Will he even affirm that the system of "parochial schools" for which his Old School brethren are making such efforts in the Southern States does not utterly ignore the existence of the colored population, bond and free?

"SCANDAL!" It is a scandal then, in the opinion of the *Observer*, to say "that in many instances slaves, whose owners are members of churches in good standing, are compelled to labor for the benefit of a master who gives them over for hire to be governed and tasked by others, and then, without rendering to them any compensation whatever, appropriates their wages to his own use." And this, the editor would have us think, is a scandal which "nobody believes who knows anything of the subject." Do we understand him? Will he speak out like a man, and say, distinctly, that there are no Presbyterian church-members who live on the wages of slaves hired out—never admitting in thought, word or deed, that the wages of labor belong by the law of nature to the laborer? Is he sure there are no Presbyterian congregations, with permanent funds invested in slaves to be hired out for the support of the minister? We do not say or imply that there *are* any such, but some twenty years ago we heard of such congregations, in the State in which, if we mistake not, the editor of the *Observer* then resided.

And as to the "scandal" of separating children from their parents, and of tearing asunder those bonds of marriage between slaves, which nature has instituted, and which religion has hallowed, though the State refuses its sanction,"—will the *Observer* assure us distinctly that even these atrocities are not sometimes perpetrated without censure in the Presbyterian Church? Let us state a supposable case. A distinguished Presbyterian clergyman is called from a pastoral charge in one slaveholding State, to a more important station some hundred miles off in another slaveholding State. He is the owner of a man-servant, whose wife is held as a slave by another master. He carries that man-servant with him, and the wife is left behind. Thus he tears asunder the bonds of marriage between the enslaved husband and wife. The "twain" are separated with no hope of reunion. Does that man lose his standing in the Church? Or is it considered a matter of course, that the slave must go where the master goes, and that his separation from his wife and children, in such a case, is simply his own misfortune and not at all the guilt of the master? We do not say that this supposable case has actually occurred. But we have heard of a case like this; and we have no right to say that our informant was either ignorant or false. Will the editor of the *Observer* be kind enough to tell us *distinctly*, with the authority of a man who knows all about the subject, that no such case—no case involving the same general principles—has ever passed without investigation or without censure?

Is it indeed "*scandal*" to say that Presbyterian slaveholders may be found who govern their servants "exclusively by arbitrary power," instead of governing and guiding them according to their nature, as "created for freedom, and for responsibility to law and to God;" and that, using "the lash as the great instrument of persuasion," they are sometimes "led by the force of passion into cruelties which humane laws will not permit to be inflicted on the persons of criminals in a penitentiary?" Let us look at this for a moment. Punishment by the lash was once common throughout the world. In the progress of civilization it has been abolished in all the Northern States as well as in many other countries. A thief or a rioter, instead of being tied up and whipped, is imprisoned. Is punishment by the lash universally abolished on the plantations of Presbyterian ministers and church-members? Is the slave subjected to the discipline of the lash, after a solemn judicial inquiry, and by the verdict of his peers, or at the discretion of the master? What is the motive that impels the slave to labor? Is it that he and those whom nature endears to him have an interest in the product of his labor? Is it the stimulus of wages? Or is it that if he does not work he will be whipped? In brief, are the servants of Presbyterian slaveholders always governed and managed as men, free human beings under law, or are they sometimes, and without censure, governed and managed as slaves under arbitrary power? Will the *Observer* be kind enough to speak distinctly and specifically to this point? The question is not whether the slaves of Presbyterian masters are always treated as *slaves* ought to be treated; we want no information on that point. It is whether they are treated, by their masters, as *men* ought to be treated, whom cruel laws have undertaken to oppress, but whom God made for freedom? The *Observer's* testimony, if so given as to meet that question, unequivocally, will be important.

The editor of the *Observer*, by charging the Committee of the General Association with gathering up and reporting "scandal—such as nobody believes who knows anything of the subject," reminds us of a paper which was read to the General Association as an Appendix to the Report, but which, in the crowded state of our columns, we neglected to publish. The editor of the *Observer* is already not unacquainted with the document. It is a portion of an address of the Synod of Kentucky to the churches under its care, subscribed by Dr. W. L. Breckenridge and Dr. John C. Young as chairman and clerk of the Committee by which it was drafted. It was referred to by the Committee of the General Association, and was appended to their report, as showing in part in what way the "common fame" in question has obtained so wide a currency and credit.

"There are now in our whole land, two millions of human beings, exposed, defenseless, to every insult and every injury short of maiming or death, which their fellow-men may choose to inflict. They suffer all that can be inflicted by wanton caprice, by grasping avarice, by brutal lust, by malignant spite, and by insane anger. Their happiness is the sport of every whim, and the prey of every passion, that may occasionally or habitually infest the master's bosom. If we could calculate the amount of woe endured by ill-treated slaves, it would overwhelm every compassionate heart; it would move even the obdurate to sympathy. There is also a vast sum of suffering inflicted upon the slave by humane masters, as a punishment for that idleness and misconduct which slavery naturally produces. The ordinary motives to exertion in men are withdrawn from the slave. Some unnatural stimulus must then be substituted; and the whip presents itself as the readiest and most efficient.

Brutal stripes, and all the varied kinds of personal indignities, are not the only species of cruelty which slavery licenses. The law does not recognize the family relations of a slave, and extends to him no protection in the enjoyment of domestic endearments. The members of a slave family may be forcibly separated, so that they shall never more meet until the final judgment. And cupidity often induces the masters to practice what the law allows. Brothers and sisters, parents and children, husbands and wives, are torn asunder, and permitted to see each other no more. These acts are daily occurring in the midst of us. The shrieks and the agony often witnessed on such occasions proclaim with a trumpet tongue the iniquity and cruelty of our system. The cry of these sufferers goes up to the ears of the Lord of Sabaoth. There is not a neighborhood where these heart-rending scenes are not displayed. There is not a village or road that does not behold the sad procession of manacled outcasts, whose chains and mournful countenances tell that they are exiled by force from all that their hearts hold dear. Our church, years ago, raised its voice of solemn warning against this flagrant violation of every principle of mercy, justice and humanity. Yet we blush to announce to you and to the world, that this warning has been often disregarded, even by those who hold to our communion. Cases have occurred in our own denomination, where professors of the religion of mercy have torn the mother from her children, and sent her into a merciless and returnless exile. Yet acts of discipline have rarely followed such conduct. Far be it from us to ascribe to our people generally a participation in these deeds, or a sympathy with them—they abhor and loathe them. But while the system of which these cruelties are the legitimate offspring is tolerated among us, it is exceedingly difficult to inflict punishment upon their perpetrators. If we commence discipline for any acts which the laws of slavery sanction, where shall we stop? What principle is there which will justify us in cutting off a twig or a branch of this poison tree, that will not, if carried fairly out, force us to proceed and hew down its trunk, and dig up its roots? These cruelties are only the loathsome ulcers, which show corruption in the blood and rottenness in the bones of this system. They may be bound up and mollified with ointment—they may be hidden from the sight; but they cannot be entirely removed until there is a thorough renovation within. Our churches cannot be entirely pure, even from the grossest pollutions of slavery, *until we are willing to pledge ourselves to the destruction of the whole system.*"

We have a few words more for the *Observer*. The editor refers to the fact that the Chairman of the General Association's Committee was present as a delegate in the General Assembly (New School) of 1846. He says that the matters of "common fame" spoken of by the Committee were then and there publicly "pronounced to be *false* and *slanderous* by members from the South." What if they were so pronounced? Does that set aside such testimonies as that of the Synod of Kentucky? What "member from the South" could testify in such a matter except for his own neighborhood—his own presbytery—or at the most his own Synod? Did they *all* so testify? By no means. The representations of some were quite in accordance with the representation of the Synod of Kentucky. The delegate from Connecticut in personal conference with some of the brethren from the South learned that many things which if they had been done by a master to a free servant would have been condemned as crimes, were passed over without church censure. He heard nothing either in public or in private contrary to his previous knowledge and impressions. He learned indeed what he well knew before, and what he had always asserted, that in some portions of the South where there is the most of Christianity and the least of Slavery, the Christian sentiment of the Church recognizes and protects the human rights of the slaves whose masters are under its care. He was edified and refreshed with the truly Christian conscientiousness and affection with which some venerable and excellent laymen from Eastern Tennessee and Western Virginia expressed themselves concerning their duty to their slaves. But as for the most of what was said about the good treatment of slaves and the discipline of bad treatment, he understood it then as he understands it now and as he has understood it for these twenty years. An Indian may say that he treats his captive well, and say it honestly when he treats him as he thinks a *captive* ought to be treated. So a slaveholder—or one whose moral sentiments are in harmony with those of a slaveholding community—may testify that slaves are well treated, when they are treated not at all as men created for freedom, but only as *slaves*.

PRESIDENT BLANCHARD, OF ILLINOIS.

The occasion and bearing of the highly commendatory resolutions passed by the Trustees of Knox College, which our Illinois correspondent communicates in another column, will not be fully understood by our readers without a brief statement of some of the facts in the case. In the *Christian Observer*, a N. S. Presbyterian paper published at Philadelphia, there appeared on the 9th of May last a letter from the North-west, containing the following paragraph concerning President Blanchard:—

"*Knox College* at Galesburg, over whose duties and destinies President Blanchard presides, is a beneficiary of the Society for promoting Collegiate and Theological Education at the West. I think the Institution has an appropriation of a thousand dollars a-year. This Society derives a part of its funds from Presbyterian churches at the East. And yet it is notorious, that first and foremost in the assault upon Presbyterianism at the West marches President Blanchard. I have the documentary evidence before me that he has done all in his power to change the organization of the Presbyterian Church in Galesburg to which he has been ministering, and now that he cannot accomplish this, he is bent upon the destruction of Knox Presbytery."

When this attack appeared at Galesburg, it excited no small astonishment, both in the College and among the people, to find out the truth of the case. The session of the Presbyterian church were called together by public notice given on the Sabbath. All the elders were present, and adopted a resolution declaring

"That President Blanchard has never expressed a desire, or proposed to any officer or member of our church, to have our organization changed, so far as our knowledge extends."

This was signed by Messrs. Eli Farnham, Julius Delong, Mathew Chambers, A. S. Martin, Lewis Weeks, and N. Churchill, *elders*, and Samuel Tompkins, Lucius Garey, Abraham Neely, Joel Martin, Thomas Simmons, Onias Skinner, *deacons*. Two other elders, L. L. Stanley and John M'Mullen, objected to the general terms of the resolution, but signed a declaration, "that, in our judgment, the statement of the article from the *Christian Observer*, touching President Blanchard's attempt upon our church organization, is not true." The clerk, N. Churchill, in communicating the above to the *Herald of the Prairies* for publication, says that the article "is here attributed to Rev. Mr. SPEES, pastor of the First Presbyterian church in Galena." Mr. S. has a well-known facility for getting into difficulty, and his flaming zeal for the establishment of a Presbyterian Seminary at Galena occasioned no little mirth in the late General Assembly.

Editorial Correspondence.

THOUGHTS ON THE WAY.

THE GRANITE STATE, 4th July, 1849.

MY DEAR INDEPENDENT:—What a scene of "noise and confusion," as General Cass would say, was that in which I parted from you in the person of our assistant editor at the steamboat pier. That careless hackman by his want of punctuality had well nigh lost me my patience and my passage too. To think of hurrying eight souls, including children, with a proportionate number of trunks, carpet-bags, baskets and band-boxes, on board a steamboat in two minutes and a-half, while the last bell was tolling and the ominous cry ringing, "All *on shore* that's *going*!" But there were friends enough to see to the bairns, and as to the luggage, there were as many hands to take charge of that as one is apt to have sixpences in his pocket; in fact, somebody was so anxious to relieve me of all responsibility that he gently withdrew from under my arm a handsome ebony cane, just presented by a friend, and a good silk umbrella, and forgot to return them.

As I left, Castle Garden and the Battery were thronged with eager multitudes waiting to catch a glimpse of Father Mathew, who was just being welcomed to the hospitalities of the city—an honor of which he is more deserving than many a military hero or high official. It would be matter for rejoicing if we could look upon this merited reception as a simple tribute to a great moral and social reform in the person of a benefactor of his nation. But I query whether the public demonstration by our authorities was not owing somewhat to the fact that Father Mathew is an Irishman and a Roman Catholic. It was curious to see flags floating in honor of the occasion over establishments whose proprietors hoped possibly to sell more than the usual quantity of intoxicating drinks to straggling spectators of the procession.

Of steamboats and railroads it were idle to speak, and yet it is worth while to note as an indication of the progress of the race, that inventions and improvements which have filled our minds with wonder and delight, to our children are mere commonplaces—a part of the established constitution of things. Possibly, if they think of the matter at all, they will wonder that their fathers were ever such fools as to travel by sloops and stages, and count themselves much wiser in doing what their fathers' wits have taught them to do.

After a tranquil moonlight night on the Sound in the good old *Massachusetts*—for I always prefer the direct route to Boston via Stonington—I saw, what I have seldom seen of late years, though not for lack of early rising, the sun opening his beams gloriously upon the castellated clouds, the shadowy hills and dewy plains, sparkling along the gladdened streams and peering through the leafy grove, till, lifting himself above the world, he flooded it with light and woke all nature's harmonies. To me there is nothing more enchanting than a distant view at sunrise, when the real and the imaginary can scarcely be distinguished, and mountains, oceans, towers, cities, palaces, are successively projected on the dim panorama where earth and heaven are blended. Alas for us dwellers in cities where the sun comes creeping over house-tops in the morning, and at evening "drops down a chimney or is cut in two by a barber's pole." My Irish nurse is exclaiming, "And what's the use of there being so many in the city, when there's so much beautiful country for them to live in. Sure, an' I'd like to live here always." If our foreign population could be distributed in the country instead of crowding the city, it would be better in the end both for them and us. But the poorer class of emigrants cluster about our seaports, while at the same time our rising native population forsakes the country for towns and cities, thus depressing wages and profits by excessive competition, and relinquishing the comfort and competence of a farmer's life for the hazards and anxieties of trade. One of the best topics for "agricultural hints" in *The Independent* would be how to induce farmers' boys to be contented at home, instead of emulating the life of city clerks.

Having a few hours to spare in Boston I looked up sundry old friends, and some new ones—among the latter our *confrères* of *The Congregationalist*. I had some difficulty in finding their office; for their only sign is the name of the paper in very small letters on the inside of the door-post of a building with a very narrow entrance on School-street. However, they are making themselves known to the world without, and I am pleased to learn are thus far encouraged with their prospects.

I found the Adams' House a quiet, neat and comfortable hotel, where I enjoyed the luxury of a good fire on the morning of the 3d July, and, what was better, of good warm-hearted Christian society. The table was well spread, but what was that to one who had just left the atmosphere of the cholera? How could ladies and gentlemen near me eat so freely of pease, beans and pickles, oyster-pie, strawberries, gooseberry and apple tarts? Roast beef I could get of course, but not one grain of rice. *Apropos* of cholera, I carry with me pills or powders of opium and acetate of lead, and also minute doses of camphor; so that in case of need I can treat myself or others allopathically or homœopathically, as I feel inclined. The best rule I know of is, "Be prudent, be armed, and then have no fear, but go on doing your duty, and trust in God." Some of the Boston papers, I observe, make the cholera in New York appear as dreadful as telegraphic despatches in flaming capitals can make it.

Passing through Andover yesterday afternoon, I was carried back instantly ten years. It was there that I learned my Hebrew, of which I would ever speak with the respect due to a departed acquaintance whose shade comes dimly to remembrance. I can hardly trace theology to the same school. The sight of the old Seminary gladdened my eyes, and the thought of its blessed influences on our country and the world rejoiced my heart. How green and sunlit must be the memories of those venerable teachers who spent the life-time of a generation in training there the ministry of the Word.

A ride of a few hours through verdant fields and an air fragrant with roses and new-mown hay brought me to my present abode, in a quiet inland town of New Hampshire, at the house of a farmer who knows how to combine neatness and beauty with the most productive cultivation—a farmer who reads, and thinks, and plans, and works, and prospers. I don't wonder that my little boys want to stay here always; but I must confess to what some will regard as a morbid hankering after the excitement of the city. It is too still here to think or write. All the patriotism that we can muster on the premises for the glorious Fourth is the firing of a few crackers, and the waving of an old flag—a remnant of our host's former occupation on the sea—from the lightning-rod on the barn.

But my patriotism kindled not a little on the journey hither, as I passed from State to State and gazed anew upon the never-tiring marks of our national prosperity. A few hours' traveling brought me from New York, through parts of Connecticut, Rhode Island and Massachusetts, to New Hampshire. I never take such a hurried trip without thanking God that I am in a country where I do not have, as in Europe, to stop at each State line to have my passport vizéed and my luggage examined, but can go from one independent, sovereign State to another without a challenge, without a passport, without a tax*. It is this *free trade*, this unrestrained intercourse, that makes these United States so prosperous. Would that the principle might be extended the world over. The Peace Convention would then be a superfluity.

To realize the inconvenience of the European system we must enter into the feelings of an Italian friend in New York, who, wishing to go over to Brooklyn, inquired where he should procure his passport, and could hardly be persuaded that he was free to go and come as he pleased.

As to literary matters, you can scarcely expect me to touch upon them. The *Traveller* of yesterday has a pungent critique on Hildreth's History of the United States, which represents the author as incompetent to conceive of the genius of the Puritans. Of course *The Independent* will have an eye to that portion of Mr. Hildreth's work which treats of the ecclesiastical history of New England.

In glancing over the pages of the Memoirs of Dr. Buckminster and his Son, I can readily credit what I have just been told—that Unitarians in this region are quite abashed at the publication of a correspondence which exhibits Orthodoxy in so amiable and truthful a character, and develops the history of the Unitarian defection in the gradual mental processes of one of its authors, who would doubtless have been horrified at a sight of some of its fruits.

In lieu of sundry editorials, the readers of *The Independent* will please accept this hasty miscellany from ONE OF US.

* To this remark the State of New Jersey is an exception; for, like the Arab Sheikha mentioned by Mr. Lynch, she demands a toll of every passenger through her territory. We need some courageous United States officer to withstand the imposition.

FROM ANOTHER EDITOR.

BOSTON, July 9th, 1849.

THE TRIP HITHER.

The Battery looked alive with people as the noble *Bay-State* passed round it on the evening of the "Fourth," the dense rigging of the shipping along the wharves was blithe and gay with its holiday garniture of flags and streamers, the heights on the dear Brooklyn side were covered with groups of children and loungers, while from either hand came the incessant cracking of squibs, the sharp reports of pistols, the clash of bells rung by swift hands, and anon the heavy boom of the artillery shaking the air with its ponderous peals, to testify to the astonished birds that the national Jubilee was being celebrated. As we passed swiftly up the East-River the multitudinous sights and sounds of the rejoicing city were gradually lost in the distance, and only the occasional steamboat decked with its dress of flowers and greenery, and filled with its merry pic-nic party, the groups of men playing at ball upon the neighboring hill-tops, the little schooner that was out a-pleasuring and was now swimming its toilsome way back to the city, with the roar of the distant cannon which still at intervals came floating heavily after us—remained to remind us of the memorable occasion. Still, however, the lawns stretching from the beautiful villas to the water-edge were more than usually enlivened, by family-circles gathered under the trees, or by children playing upon the darkening green-sward; and occasionally a bevy of fair girls from off some balcony or boat-pier saluted us with their waving handkerchiefs, as our gallant craft swept by. This lasted till we reached the Hurl-gate; where the steamer took us steadily over the rushing currents—as some grand argument bears on one's thoughts to the destined result—and bore us out into the distance and stillness of the broader Sound. Then came the pleasant chat in the saloon, the frolic with the children, allowable for once because the passengers were so few and fitted themselves to each other so pliantly, the admirable supper, only too ample and tempting for a cholera-season, the glorious sun-setting with its crinkling gold-edged clouds and fathomless deeps of glory spreading behind as if into Eternity, and the calm evening for reading or conversation in the lighted saloon. Just before 'turning in' I stepped for a moment upon the deck, to admire the beauty of the scene. We seemed in just about the middle of the Sound. The foaming 'white-water,' as the little girls had named it, of the steamer's wake, stretched into the distance like a silvery bridge connecting us with our homes. On either hand the outline of the coast rose dimly into view, with the light-house lamps shining like stars at its foot. Before us and overhead were brooding and gloomy clouds portending storm; but on the right, as if poised in the heavens just over the neighboring island, the Moon rode in her full, clinking one by one the cloudy bars that she had first silvered with radiance, and throwing from thence upon the tremulous waters her veil of light. It was almost inevitable to think of the strong and faithful Spirit, ribbed with a firm belief, decorated with the ornaments of Art, guided by the maxims of the Divine Master, and pressed unshakenly forward not by mere impulse of circumstances or the opinions of others, but by an inward principle of love and self devotion,—and to remember that such a Spirit, although with darkness and tempest before it, and around it, and an unquiet sea beneath, shall steadily be illumined by light from Heaven.

At about four o'clock the next morning we touched the wharf at Fall-River, and those of our company who were in haste took the cars that started immediately for Boston. The rest of us, having leisure enough to allow it, waited till breakfast had been served and discussed, and then at six o'clock followed our predecessors toward the City of Notions, with many pleasant remembrances of our noble boat and her courteous commander.

BOSTON.

The Puritan-city looks very much as of

sequence and prosperity from its growing "Prairie College." The institution, under its able and popular President, has made a sudden advance in success and reputation, the classes entering since his accession being three or four times as large as those in the College previously. There are now 3 Seniors, 16 Juniors, 29 Sophomores, and 25 Freshmen. There were 286 ladies and gentlemen in the Academy during the year, and a grand total of 339. The village, now containing 600 or 700 inhabitants, is very flourishing; forty new buildings have been erected during the year, property is rising, and the business of the place, we were told, has nearly doubled. It is contemplated to erect some new College buildings soon. Those now erected look, to a traveler coming in from the West, very much like the edifices of a military post. Two brick two-story buildings stand a little distance apart, at the head each of a long range one story high, containing students' rooms. One of these is called East College, the other Williston Hall, in honor of the benevolent men who have contributed so liberally to the College funds.

No intoxicating liquors are sold in Galesburg, and a proviso is inserted in the printed form of deeds of lands to the effect that if liquors are ever manufactured or sold on the premises, the property shall revert to the College.

A report has gone abroad that President Blanchard had resigned. He made a tender of resignation at a recent meeting of Trustees in respect to buildings, in consequence of an election now declared by the Board illegal and void—*i. e.* he appealed against that election to the Annual Meeting. The Board passed at that time the following Minute:—

"Whereas facts are coming to light showing that many things are both said and done, and some things published in religious periodicals prejudicial to the Rev. JONATHAN BLANCHARD, President of Knox College, and calculated to injure his usefulness and standing in his official capacity, and of consequence the Institution over which he presides—especially since he is charged with *sectarian* feelings and with exerting his influence to *revolutionize* the order of the Church in Galesburg, and generally to oppose the 'Presbyterian Church of the North-west'—and also since he has been charged with trying to 'thrust out of the counsels of Knox College the older men,' and to place the interests of the College in other hands; and since many similar things are said with an evident design to injure him and exclude him from the Presidency; Therefore,

"*Resolved* 1. That this Board have entire confidence in President Blanchard as an able, wise, and efficient presiding officer.

"*Resolved* 2. That the condition of the College under his administration is better even than we expected it would have been at this time, and its prospects more and more flattering; and that it commends itself to the confidence of the public.

"*Resolved* 3. That with the exception of a very few men in this Board, and a few families in connection, almost the entire community, male and female, embracing nearly all the students present during the last quarter, have by their petitions sent to this Board (which petitions are now before us) expressed their strong wish that President B. be retained in his office, and thereby evidenced the public sentiment of this community.

"*Resolved* 4. That we believe that the resignation or removal of the President would greatly injure and perhaps destroy the Institution, if it should now take place, and therefore we wish to give the President to understand that the Board contemplate no action of the kind, and shall, unless further advised by himself, consider the business as finally disposed of."

The church referred to is modified Presbyterian, and contains over 400 members. President B. is acting pastor, and it has been greatly blessed under his ministry. A number of persons have lately been added as the result of a refreshing enjoyed during three months past, during which also many students have been converted.

FROM OUR ENGLISH CORRESPONDENT.

OXFORD, June 22, 1849.

CANADA.—An attempt was made last week, on the eve of the departure of the *Hibernia* for New York, to carry by surprise a motion which should seem to give encouragement to the abettors of the Canadian rioters. The debate, however, could not be pressed to a division. It was resumed the next day, and resulted in a complete discomfiture of those who affected to take part with the rioting "loyalists." Neither the terms of the motion nor the speeches of Mr. Herries and Mr. Gladstone showed that there was any real purpose of adopting and maintaining the views of the Canadian minority. The whole affair was made up of pretenses without any earnestness of purpose. Mr. Gladstone would fain exhibit antagonism to the ministry, as ex-Colonial Secretary: and Mr. Herries, as the leader of the Protectionist Opposition, must make a show of doing something in opposition. But the appearance of Sir Robert Peel in the debate, on the same evening, putting himself in opposition not only to Mr. Herries, but to one of his own lieutenants (Mr. Gladstone), brought the question to a decisive issue. Sir Robert saw that if there was really any question at issue in the debate it was—Whether or not the representative principle should be respected in the government of Canada. While he respected the loyal party, and remembered the efforts made by the loyalists, "he would not consent to make them the objects of partizanship." . . . "The only way they could make the connection advantageous to the mother country was by acting upon the principle of Lord Elgin, the principle of impartiality and equal-handed justice." Sir Robert concluded his speech in the following terms:

"He should deplore the day when the House of Commons should be unwilling to give due credit to men who, in times of danger and trouble, rallied under the British standard for the protection of British connection. But he could not allow that feeling to influence him so far as to become a party to a measure which he believed would be destructive of the principle of representative government (hear, hear), or to consent to an interference in the affairs of the colony, and with those local concerns with which we must be imperfectly acquainted, which might cloud the prospect of a long, a permanent, and a cordial connection with a colony, in the welfare and prosperity of which England ought to feel the deepest interest."

The House decided against the motion by an overwhelming majority—290 to 150. The subject was brought forward in the House of Lords on the 19th, by Lord Brougham, in one of his interminable speeches. He moved resolutions which affirmed that the Canadian act afforded no security against compensation being given to persons who had been engaged in the insurrection, and that it was just and necessary to provide such security. But even the Hereditary House shrunk from a collision with the Colonial Legislature. Lord Brougham's resolutions were therefore rejected by a majority of three.

ADMISSION OF JEWS TO PARLIAMENT.—The Parliamentary Oaths Bill, having for its object the admission of Jews elected to the House of Commons, passed on the evening of the 11th. The members voting on the third reading were, for 272, against 206. The bill thus passed the Commons amidst loud cheers.

THE REFORM AND FREEHOLD VOTING MOVEMENT.—The London Association is working vigorously. There was a large and animated meeting in Trusbury on Monday evening. There were three or four noticeable incidents. Several thoughtful and highly intelligent working men took part in the proceedings. "Here I stand," said one of them, "44 years old, and I have never had a vote; and therefore I owe no man allegiance." Another of the unrepresented delivered a very eloquent vindication of the working classes from the slur cast upon them by Lord John Russell.

He said that, "as an Englishman, standing in an English assembly, he wished to put forward one word on behalf of the poor struggling people on the continent. (Great cheers and waving of hats, with a call for three cheers for the people of Hungary, which was at once responded to.) They knew very well that he was a man of peace; he held it to be wrong to fight for anything, even for liberty; but though he disapproved of armed struggles under any pretext, if he must choose a side, if he must show a sympathy with those who were struggling, that sympathy would always be with the down-trodden and the oppressed. (Cheers.) He was sorry to see that there was an attempt on the part of a great portion of the press and in Parliament to throw discredit on those who were fighting against tyranny and oppression on the continent, and to deprive them of the sympathy of the people of this country by the crimes they imputed to them."

Let it be observed that this was at the same hour when, three miles distant, the allusion of Mr. Bright to Rome elicited a similar expression of feeling in Exeter Hall.

FRENCH ATTACKS ON ROME.

It is reported to-day from Paris that Oudinot—"who, for all his imperial descent, is a fool and a legitimist"—has entered Rome; but there is no fact to confirm the rumor. There can, however, be no doubt that ere this Rome has capitulated. Resistance has been prolonged in the hope that the people of France would protest against the acts of their government, and compel the adoption of a different policy. Oudinot had some apprehension of this, and hence a breach of faith on his part, in perfect keeping with the whole affair, but which adds a shade to the dark coloring of the picture. It is now certain that he obtained possession of the Roman outposts by a surprise early on the morning of the 3d, he having signed a written engagement to the effect that hostilities should not be resumed till the 4th. The 3d, it will be remembered, was the Lord's day. From the dawn of that day till night there was a series of bloody combats, the Romans storming the positions treacherously surprised by the French, and fighting with ardor and enthusiasm. The despatches of Oudinot are meagre and contemptible; they tell nothing of importance, but set forth in detail, like an auctioneer's catalogue, the formation of parallels, the completion of batteries, and the prolongation of trenches—all this with a minute circumstantiality which descends even to detail; that "in battery No. 4 embrasures are being made, but three pieces have not been put on their carriages on account of the rain, which had softened the ground!"

The Trastevere quarter has several times been set on fire; the inhabitants have been removed, the energetic Triumvirate appropriating palaces for their reception.

The cannonading on the 6th, 7th, and 8th appears to have been severe, and on the part of the Romans chiefly directed against the earth-works of the invaders. The Triumvirs caused to be distributed among French soldiers the last document received from M. Lesseps, in which he had informed the Triumvirs that, Oudinot having refused to sanction the convention which had been concluded in virtue of the instructions given to him (M. Lesseps), he should at once proceed to Paris to have it ratified. This letter, the articles as signed, and the following document were printed on a sheet for distribution:

"French Soldiers:—You know now your position and ours. M. Lesseps sent to us to execute the orders of the Assemblee (May 7), has concluded the following honorable convention with us. Your commander-in-chief opposes it. He persists in his sad resolution to violate by main force the Eternal City, of again causing a river of fraternal blood to flow between brothers who were ready to embrace each other in amity. Is this worthy of France? Is it worthy of you, our brothers? Will you make yourselves accomplices in this hideous drama, in this liberticidal conspiracy? Answer us by your acts. Soon you will be judged, and France with you.

"YOUR BRETHREN OF ROME."

P. S., 22d June.—In answer to a summons to surrender made on the 12th, the Triumvirate replied as follows:

"General, we have the honor to transmit to you the answer of the Assembly, extraordinarily convoked, to your communication dated the 12th inst. *We* never betray our engagements. In the execution of the orders of the Assembly and of the Roman people, we have undertaken the engagement of defending the standard of the Republic, the honor of the country, and the sanctity of the capital of the Christian world. We will do so.

"Receive, General, the assurances of our consideration.

"MAZZINI, ARMELLINI, SAFFI, } Triumvirs."

This is the last utterance of the Roman Government which has reached us. On the 13th the assault was to be made in overwhelming force, and the cruel and faithless Gaul would enter Rome over the mangled bodies of her heroic defenders.

ANCONA still held out, though furiously assaulted on the 9th. The Austrians were strengthening their artillery and bringing up cannon of the largest caliber. Another assault was expected about the 12th or 13th, the same day appointed for the destruction of Rome. It is positively stated, on good authority, that the French and Austrian governments have come to an understanding; and that Austria has the sanction of France for the occupation of Ancona and certain posts of the papal territory.

VENICE vindicates her ancient renown. The Assembly, by public vote, have renewed their former determination to resist. The bombardment has not materially injured the city. The inhabitants suffer from want of provisions. The Assembly have authorized President Manin to negotiate. It is reported from Vienna that, as a last resort, the Venetians will embark in as large numbers as possible for the Hungarian port—Fiume, on the Adriatic—and under the Hungarian banner combat the common enemy of Italy and Hungary.

BADEN AND BAVARIA.—Prussia finds its hands full from having assumed the part of high constable for Germany. The Prussian and German troops have met with strong resistance from the republicans of Baden and the Palatinate. Details are wanting. The Prussian headquarters are at Wenheim, in the neighborhood of which there had been fierce fighting on the 15th. Mannheim was in possession of the insurgents, and the German papers say it was in flames on the 16th; but whether from bombardment or other cause is not said.

AUSTRIA AND HUNGARY.—There seems to be a pause in the operations of the Austrians; probably in order to arrange further terms with Russia, and to await the concentration of the Russian hordes. The Emperor of Russia was at Cracow on the 14th, and great bodies of troops were passing through that city.

STUTTGARDT.—The remnant of the late Frankfort Assembly is still at Stuttgardt, but has ceased to receive any manifestations of respect from the Wurtemberg government. It is ere this probably dissolved by force. The Austrian and Prussian governments are evidently playing the game of mutual deception. At present Prussia appears to have the advantage in the trickery; and it appears certain that a Prussian Germany, resting on the Prussian army of 300,000 men, will be constituted.

You will probably learn from Paris that the riots in that place, which did not rise to the dignity of an insurrection, were easily suppressed, and that a more fierce outbreak at Lyons has been put down; that the result of the ill-judged movement of the fervent republicans has been the destruction of the opposition in the Legislature and the establishment of a governmental tyranny. *The freedom of the press no longer exists in Paris.* Not only have the ultra democratic papers been put down, but an inferior agent of the ministry intimated to the *National*, the *Siècle*, and another established and influential paper, that if they persisted in arguing that the President had violated the Constitution they too would be put down! and thus Paris be as Vienna. The opinion generally here is, that if Ledru Rollin could have resisted the pressure from without, and fought a Parliamentary battle in the English and American fashion, he would have unmasked and defeated the hypocrites and traitors who in the name of "order" are playing the pranks of tyrants. A letter from Ostend says that Ledru Rollin had arrived there and would forthwith embark for England.

Last week an Austrian steamer left Trieste, having on board nearly two hundred prisoners of war, many of them Poles. The design was to transport them to your city. While on the coast the prisoners took possession of the vessel and insisted upon being conveyed to Marseilles, and there they were taken accordingly. From thence the French authorities sent them to Toulon, where they now await the determination of the French President.

AUSTRIA AND SARDINIA.—It is announced to-day that a definitive treaty has been concluded between these powers. Piedmont is to pay seventy millions of francs, Austria to vacate Allessandria. There are, doubtless, secret stipulations, having for their object the maintenance of Austrian domination in Italy. AGRICOLA.

RELIGIOUS INTELLIGENCE.

GENERAL CONFERENCE OF MAINE.

This body is unlike all the religious bodies in other States with which it is in correspondence by the interchange of delegates, being composed of the ministers and lay representatives of the several County Conferences, which are formed solely for the advancement of religion, without any ecclesiastical duties or objects whatever, leaving the churches in their original and pure independency so far as church business and discipline are concerned. The effect of this arrangement is, that the annual meetings of both the County and State Conferences have rarely if ever failed to prove seasons of high religious interest, improving the hearts of those who came, and leaving a blessing of Heaven in the place where they have assembled.

The Annual Meeting of the General Conference this year was held at Bath, in the Winter-street Church (Mr. Fisher's), on Tuesday, the 26th day of June, commencing in the forenoon, and closing in the afternoon of Thursday. As our expected letter has not arrived, we compile a brief sketch of the meeting from the *Mirror* and other papers.

The devotional exercises commenced at 9 o'clock, under direction of Rev. Stephen Thurston, the Moderator of the three last years, the choir of the place first singing the hymn—

"Kindred in Christ, for his dear sake
A hearty welcome here receive."

After these exercises followed the enrolment of members, choice of officers, and appointment of committees, and other formal business. At 11 o'clock Rev. J. P. Langworthy, of Massachusetts, preached from Rom. 1: 11, "For I long to see you, &c." The apostle expected to receive good, as well as to do good, by means of Christian intercourse. The communion of saints is more easily felt than described. It implies mutual intercourse in those things which belong to us as Christians. It tends to promote mutual encouragement and support, and the increase of Christian love, and is a great means by which religion is to be revived.

The afternoon was employed in prayer and conference, and several addresses on designated subjects. Prayers by Rev. D. Thurston and Mr. Sawtell. Rev. Mr. Craig raised a voice of warning, proper at the commencement of these exercises. He felt that there was danger lest, while we meet and enjoy each other's society, we forget that our great errand hither is to meet our Savior, and to grow in grace and the knowledge of God. While blessed with these spiritual privileges, there is danger of presuming that we are too strong ever again to quail; that we are ready to go to the ends of the earth, or encounter any hardship and sacrifice for Christ's sake, when it is the comfort of the feast that gratifies us.

Rev. Dr. Tappan stated some facts respecting a delightful work of grace with which God had blessed his own pastoral charge, and by which a goodly number, the majority of them in the bloom of life, had become converts to Christ and hopeful heirs of salvation.

Rev. Sewall Tenney gave an address on "The Importance of Early Religious Training," followed by several brethren. Rev. S. Thurston described the agencies that are to be employed in this work:

"1. That of parents. In families, children receive their first impressions, which are deepened and brought to a saving result by continued parental instruction and prayer. He had known a large family thus benefited. The parents fasted and prayed much for their children, and at length saw them all brought to Christ, and more than half of them are gone home to glory. 2. Sabbath-schools—on which time would not permit him to dwell. 3. The ministry; and he feared that this had been more poorly carried out than any other agency. How many of these pastors preach to children? How many visit the Sabbath-school? They ought to know the children of their pastoral care, and always to greet and be greeted by them with gladness and a smile."

Rev. Eli N. Sawtell set forth the objects and interests of the *American and Foreign Christian Union*. Rev. Mr. Chickering made a plea for the "Christian Sabbath," with a commendation of Dr. Edwards's admirable text-books. A minister present referred to the influence of Sabbath-breaking ministers, and particularly to the example of one who pursued his voyage through the Sabbath on the lakes, and especially to his public defense of his conduct. Mr. —— had himself left the steamboat on the island of Mackinaw, or he must have sailed on the Sabbath to reach his destination. This he did against strong remonstrances and allegations that he would find no place for rest and nothing suitable to eat. Instead of this he was received with welcome and hospitably entertained, and had opportunity to preach to a congregation on the Sabbath. Other gratifying results were mentioned. Besides, those who kept on their way gained nothing in time or comfort, but were dreadfully tossed by wind and tempest, and most signally frightened.

In the evening a sound and able sermon in behalf of the Maine Congregational Charitable Society was preached by Rev. J. R. Adams, formerly of Brighton, Mass., now of Gorham. A liberal collection was taken, the object being the relief of the widows and orphans of deceased ministers.

On Wednesday morning, at 5½ o'clock, the early prayer meeting was a favored season, rendered more interesting and impressive by some narrations of the revival of religion among people under the pastoral care of the ministers. The forenoon was devoted to the anniversary of the Maine Missionary Society. After a sermon by Rev. Eli Thurston, of Fall River, formerly of Hallowell, the Report of the Trustees was read by Rev. Dr. Tappan, who has performed the duties of Secretary since the decease of Dr. Gillett. Dr. T., we are pleased to learn, has consented to devote himself to the service of the Society as its Secretary. The Society is prosperous, and is doing a great work. The missionaries employed the past year were 92. Of these, 63 were pastors or stated supplies. Some of them labored in two or three congregations each; 8 had larger fields; and 21 fulfilled short missions in small places. The whole time of service was more than 70 years by one man. The expense had been defrayed in part by borrowing money, which it was feared the contributions brought to this annual meeting would not wholly refund. Addresses followed by several brethren.

Rev. Mr. Souther said: "I lately took up an old report, and under 'Oxford county' my eye fell upon this entry, 'Rev. Carlton Hurd 2½ months.' A very simple record it might appear to a stranger, but to me it was full of weighty import. I thought of the weak and desolate condition of the place a quarter of a century ago, and of the change which had come over it under Gospel ministrations. In 1831 this Society held its meeting there, in the old meeting-house on the Pine Plain, which was thronged to its utmost capacity. A work of grace commenced with the progress of those solemnities, which spread and extended till it embraced among its subjects, as has been estimated, no fewer than 500 souls in that and neighboring towns. He had a personal interest in this allusion, for to that house he had been carried by devoted parents, and baptized by that man of God who officiated in it."

Wednesday afternoon came up the Education Society, the Theological Seminary at Bangor, the Tract Society, and Christian benevolence in general. In the evening, Foreign Missions, by Mr. Poor, from Ceylon, who had also spoken in the afternoon at considerable length on the subject of prayer.

On Thursday, after another precious morning prayer meeting, the business of the Conference was attended to in the forenoon, and in the afternoon a sermon was preached by Rev. Mr. Woodhull, of Thomaston, followed by the Lord's Supper, administered by Mr. Poor and Dr. Carruthers. We copy a few paragraphs from the correspondent of the *Puritan Recorder*:

"A Committee of Conference was appointed last year to prepare the appeal to Southern churches respecting the sin of slaveholding as cherished in the Church. Their Report, from the pen of Dr. Dwight, was some weeks since brought before the churches in the *Christian Mirror*, and has gone to the South in the name of the Maine Conference. At this meeting a memorial was presented by the church in Winthrop and the Franklin Conference, approving the principles of the Committee's appeal, but requesting Conference to make more explicit declarations on two points: 1. To oppose the inconsistency of the General Assembly in making slaveholding no bar to church fellowship, while by their testimony in 1818 and 1846 they represent it as a flagrant sin. 2. To declare that the connection of the Conference with the Assembly, although continued for the present, cannot be permanent unless slaveholding be removed from the Presbyterian churches. This memorial was referred to a committee to report next year.

"The Report on the State of Religion in the bounds of the Conference was read by Rev. Mr. Chickering. Harmony has generally prevailed, and the usual attendance upon the ministrations of the Gospel. Benevolent objects have received their accustomed support. No extensive revivals were reported, but precious showers of grace in not a few places. The number of conferences is 14; of churches, 222; of pastors and stated supplies, 159; of members about 17,000. The number of ministers is six less than in 1848; and of members, 73. While comparatively few subscribe with their hands unto the Lord, death is doing its work, and removals transfer the disciples of Christ to other parts of his vineyard.

"Rev. Ray Palmer, of Bath, conducted the business of the Conference as Moderator with urbanity, promptness and energy. Rev. Mr. Hayes was the efficient clerk. The attendance of delegates from the County Conferences was large. The people of Bath and its vicinity thronged the house at almost every session, apparently interested deeply in what they heard and witnessed. May they, as well as the members, go many days by the strength derived from the bread which God there imparted to them from Heaven."

WESTERN RESERVE GENERAL ASSOCIATION.—The 13th Annual Meeting of this Association was held at Middlebury, Summit County, June 13th. Present, 21 ministers and 4 delegates. Several clergymen of other ecclesiastical bodies, and lay members of neighboring churches, not delegates, being present, were invited to act as corresponding members. Rev. M. E. Strieby was chosen Moderator, and J. A. Thome, of Ohio City, Scribe.

The opening sermon was preached by Rev. I. Todd, from James 3:17—"But the wisdom that is from above is first pure, then peaceable." The preacher urged the duty of harmony and cooperation among all Christians, and contended that nothing short of want of purity, or vital godliness, can justifiably disturb the peace which should reign among Christians in their church capacity.

A report on Church Government was presented by Rev. John Keep, followed in the evening by one on Congregationalism on the Western Reserve, by Rev. J. A. Thome. The former was a statement of the fundamental principles of Independency, as it prevails in New England generally, and as it exists on the Reserve and further West; the report maintaining that the western type of Congregationalism was identical with that of New England, where not modified by Consociation. The latter report presented the progress of Congregationalism in connection with the W. R. Asssociation, formed in 1836—the obstacles it has encountered, and the deficient zeal and enterprise of its promoters. The relations of Congregationalism to Presbyterianism, as presented in the report, called forth a discussion of an interesting character, continued during the remainder of the evening and most of the next forenoon. As the result of the discussion, both reports were referred to a committee, with instructions to report at next annual meeting on the history of Congregationalism on the Western Reserve—embracing the original organization of the churches on Congregational principles, their subsequent connection with Presbyterianism, and the later efforts to restore the pure independent polity. The committee were J. A. Thome, J. Keep, and J. Todd. Afterwards the names of Owen Brown, Esq., of Hudson, and F. D. Parish, Esq., of Sandusky City, were added. It was directed that the Committee make public, through *The Independent*, such facts, well authenticated, as may be gathered in preparing the materials for the report, and that this be done at as early a day as practicable.

The Annual Report of the Missionary Itinerancy was presented by the General Agent, Rev. George Clarke, and was ordered to be prepared for publication.

Association adopted unanimously the following resolutions:—

1. (Approbatory of the World's Peace Convention to be held in Paris.)

2. *Resolved*, That Association regard with much gratification the establishment of *The Independent*, in New York, as an organ of Congregationalism—a periodical of marked ability, and which promises to be a most valuable instrumentality in promoting right views of Church polity.

3. (Referred in similar terms to the *Congregationalist* of Boston.)

4. *Resolved*, That the prospect of the extension of Congregationalism in our country, indicated by its progress in New York and Brooklyn, as well as at the West, is truly cheering, and should encourage us to renew our zeal in the cause.

5. *Resolved*, That we hail as a bright omen of the progress of religious freedom throughout Christendom, the secession of Rev's Baptist Noel and James Shore from the Church of England; and that we do hereby express our sympathy with these brethren in their trials and persecutions for righteousness' sake.

The following is the assignment of reports for the next annual meeting:

Ecclesiastical Consolidation, or the policy of uniting all local congregations of the same order into one great body, called THE CHURCH, examined scripturally and in the light of its tendencies. Assigned to Prof. J. Morgan, of the Theological Seminary, Oberlin—Rev. J. A. Allen his alternate.

The Relation of the General Association to the churches in its connection, and to those churches whose pastors only are connected with it. Assigned to Rev. Willard Burr—Rev. L. Smith, alternate.

Secret Societies. Assigned to President Mahan.

Next meeting at Centreville, Lake County, on the second Wednesday in June, 1850.

AMERICAN SUNDAY-SCHOOL UNION.—The *Sunday School Journal*, for June 20, contains an urgent appeal for funds for the support of missionary agents at the West.

"At least *twenty-five thousand dollars* are needed, this SUMMER, to be expended in the employment of suitable men to go into the newly settled parts of the country and bring the importance of early religious and moral training before the minds of the people—call the little children together—form a school—secure the best teachers which the neighborhood can furnish, and set the silent but mighty machine, which we call a SUNDAY-SCHOOL, in motion."

The Executive Committee have no means of employing agents but from the donations received for that purpose. The books published by them are sold at so low a rate as to afford no profits except to sustain the publishing department of their work. And it is announced conspicuously and emphatically, that

"☞ ALL DONATIONS made to the Society, are scrupulously applied to the OBJECTS DESIGNATED by the DONORS. In NO case are they applied to carry on the BUSINESS DEPARTMENT of the Society's operations."

Special mention is made in the paper before us, of a Sunday-school Missionary Association in the Pearl-street Church in this city, which raised $200 in 1836, and in each of the succeeding ten years averaged $145, for the support of a Sunday-school Missionary in the West. They *then doubled their subscription*, and for the last three years have given their missionary $335 per annum.

"We wish the friends of Sunday-schools could know what stability and system would be imparted to the operations of such a society as the American Sunday-school Union, were there 500 associations in all our land, on whom we might depend for $188 83 a-year."

INFLUENCE OF SABBATH-SCHOOLS.—At a public meeting held at Glasgow, June 4th, for the purpose of distributing thirty supplemental prizes of £5 each to successful competitors for the Sabbath Prize Essays, Mr. Oakley, one of the adjudicators, gave some account of the movement.

"The *Pearl of Days* had already reached a sale of 30,000 copies, and had been translated into French. An American edition of 5,000 copies had been circulated; it was also being translated into Spanish and Welsh. He believed they owed it to the Sunday-school system that so many essays were given in. Nineteen out of every twenty made mention more or less of the Sabbath-school; and at least five out of six mentioned that the writer had been benefited by Sabbath-school instruction. When in London, dining with twenty of the competitors, he put a question to each as to the benefits they derived, directly or indirectly, from Sabbath-schools. The answer given by nineteen out of the twenty persons was, that they owed their conversion, directly or indirectly, to Sabbath-school instruction. Since the London meeting for the first distribution of prizes, the competitors had been visited, and had formed themselves into committees. Two visitors had been going from town to town in Scotland, forming the working-men into Sabbath Protection Committees. In London they had formed four districts—east, west, north, and south. Each member subscribed one penny per week, to form half-yearly prizes for essays on the Sabbath. It was the purpose of the association to issue tracts, and establish lectures on Sabbath afternoons."

AMERICAN BIBLE SOCIETY.—At the regular monthly meeting of the Board on Thursday last, July 5th, the receipts for June were stated at $27,180; the issues of Bibles and Testaments 50,000. Extracts of correspondence were read; among them a letter from the British and Foreign Bible Society concerning a new version in Chinese. Rev. Mr. Damon, seamen's chaplain in Honolulu, expresses thanks for Bibles received, and mentions in particular the Portuguese Scriptures, which are eagerly received and read by the Roman Catholics in the whale-ships.

"Mr. Frederick Buel, of Connecticut, was appointed an agent of the American Bible Society for California, to distribute the Bible there, organize auxiliary societies, and set on foot measures for the systematic circulation of the Scriptures in that important field."

The N. Y. City Bible Society is in the receipt of $15,807 since November. Its agents are diligently at work supplying the Wards, the Shipping, and the Emigrants. The agent employed in the 7th and 13th wards found 698 families destitute, being one-sixth of the whole number visited. One of the agents says in his report:

"I beg to inform you that the immigrants have improved much in appearance within the last two months, and some are possessed of considerable property. In the Brig Shannon, from Bristol, one of the passengers told me that they were nearly all one party—farmers—having from one to five hundred pounds each. They were about to settle in the West. Every family had the Bible."

INTERNATIONAL COURTESIES.—At the Anniversary of the French and Foreign Bible Society, says the *Archives*, "*Mr. Bridel* gave some very interesting details about the United States and the fraternal reception he had there met with. *Mr. Elihu Burritt*, an American, formerly a blacksmith, and who as we are informed now understands fifty languages, returned thanks through the President for what had been said of the fraternal kindness of his countrymen."

LIBERTY OF WORSHIP IN FRANCE.—A late number of the *Archives du Christianisme* contains the correspondence between Rev. Frederic Monod and the Police department respecting the opening of a new place of worship. Mr. Monod having notified the Prefect of Police of his intention, received the following reply from the Commissary of Police of the Faubourg Poissonnière:—

"Having received a letter dated the 2d of this month (May), from the Prefect of Police, informing us that M. Fred. Monod, pastor, living in Paris, Avenue des Champs Elysées 84, has made known his intention to preach the Gospel in a place situated in the Petites-Ecuries, No. 18, and that worship will be held there every Sabbath at ten o'clock in the morning beginning on the 13th of this month—

"Conformably to a decree of 28th July, 1848, we give legal force to this announcement of M. Monod, informing him that a surveillance will be exercised, for the sake of order, over his proposed meetings."

KAW-MENDI MISSION—WEST AFRICA.—A note to *The Independent* from Rev. George Whipple, Secretary of the American Missionary Association, communicates the following very short extract of a letter from Thomas Bunyan, a converted Mendian, and an assistant at the Mission. Mr. W. says:—

"It was furnished to us by Mr. James Will, who is also a native African, and a merchant at Sierra Leone. Mr. Will takes a deep interest in our mission, and through him we forward supplies for the missionaries. When he wrote to us last there were no letters at Sierra Leone from the mission for us, but he writes, 'to give you some account of the state of the mission. I will select a part of a letter, as a copy to you, which I received from Mr. Thomas Bunyan from Kaw-Mendi, dated 30th March.'

"Now the Lord has begun his great work among us. Many of the children now join to our little church, and are crying out for the salvation of their souls, and some of the men too are added to this church and they are trying the same way."

"This is all we have heard from the mission of a date later than Dec. last. We are led to hope that the Lord is blessing the mission by the outpouring of his Holy Spirit and the conversion of souls. Will not the readers of *The Independent* make special prayer in behalf of that mission, that the work may be a thorough one, and herald the dawn of a brighter day for that part of poor benighted, injured Africa?

"The Committee hope to be able to send out a reinforcement to the mission, early this autumn."

COORDINATE SECRETARY OF THE BOARD OF MISSIONS.—At an unusally large meeting of the Board of Domestic Missions, held at their office in Philadelphia on Monday the 2d inst., the *Rev. Dr. William L. Breckenridge*, of Louisville, Kentucky, was *unanimously* elected Coordinate Secretary of the Board. We sincerely hope Dr. Breckenridge may find it to be consistent with his sense of duty to accept this important appointment, to which there is no official station in the Church inferior in point of influence and usefulness. Should he accept, he will be cordially greeted by his friends in Philadelphia.—*Presbyterian.*

AFFAIRS IN OREGON.—A letter from Rev. G. H. Atkinson, missionary sent out by the Home Missionary Society, dated Oregon City, January 30, states that many of the citizens of Oregon were still going to the mines, and others were returning with gold. Gold dust was becoming plenty. Provisions had doubled in price; all kinds of goods sold for cash, at high prices; the gold dust sold for $11 to $12 in coin per ounce. Our merchants here are growing rich. One vessel of about 200 tons made $10,000 in one trip to California. Small vessels command $50 to $100 per day; price of passage to California $100. Labor was difficult to be obtained, and consequently but little wheat would be put in. Agriculture would be neglected, and other kinds of business must stop for want of men. News had come in, a day or two previous, that gold had been found on the east branch of the Williamette. This, if true, would cause a rush to Oregon. Mr. Atkinson states that Oregon is by far the best country for settlement on the west coast, and speaks in very encouraging terms of his prospects for usefulness in his new field of labor.

FOREIGN NEWS.

The U. S. mail steamer *Washington* arrived at this port early on Thursday morning, from Bremen, *via* Southampton, having left Bremen two days before her time on account of the blockade. She brought London papers to the 20th of June. The *Canada* arrived at Boston on Wednesday evening, and a summary of her news to the 23d was forwarded by telegraph for the afternoon papers on Thursday. The Canada had 90 passengers, and the Washington 60 first class and 90 second class.

AMERICAN STOCKS.—Barings' Circular states that American stocks have been in less active demand, on account of the diminished excitement in France, but prices are well maintained, and have in some cases, risen. U. States 6 per cent. bonds to bearer, sellers at 108; inscriptions, 107½; Massachusetts, 102@103; Pennsylvania, 81; Maryland, 86@87 per cent. ex. div. No New York or Ohio in the market.

The report at 11 A. M. of the 23d was that there was a scarcity of American stocks in the market.

The markets both for corn and cotton are brisk and encouraging. Some Western Canal Flour changed hands at 24s. The circular of Brown, Shipley & Co., Liverpool, June 22, says:—

"We have again to report a large business in cotton. In the early part of the week, the demand having in some measure subsided, prices were decidedly in favor of buyers; but speculators having again purchased freely, holders have more than recovered what they had lost, and the market closes firmly at an advance of ⅛d per lb. in fair Orleans and Mobiles, and at the extreme rates of our last circular for other qualities."

The "Budget" of yearly receipts and expenditures was presented to Parliament on the 22d. Among the estimated receipts for the year is one which ought to attract attention here—"Postoffice £800,000." That is the clear net gain which the government makes by carrying letters for a penny. Total increase for the year, £52,252,000—total expenditure, £52,157,696, including £25,245,270 for interest of the national debt.

MR. BANCROFT.—At the annual convocation of the University of Oxford, the honorary degree of LL. D. was conferred on our distinguished countryman, Mr. Bancroft.

"The Vice-Chancellor opened the convocation, and alluded to the distinguished persons upon whom it was proposed to confer the honorary degrees. Dr. Bliss, the Registrar of the University, in a lengthened Latin speech, introduced the Hon. G. Bancroft, minister of the United States, and James Markland, Esq., F.S.A., when the Honorary Degree of Doctor in Civil Law was conferred upon them, amidst immense cheering."

The Puseyites of the University, who almost raised a riot in 1843, when the same honor was given to Mr. Everett, on the alleged ground that he was a Unitarian, were nowd ecorously silent—doubtless well remembering the castigation which their bigotry then received in the columns of the *Oxford Chronicle*.

VAN DIEMAN'S LAND.—The population of this remote colony had doubled in 10 years, and amounted in 1847 to 46,000 free, and 24,188 convicts. The colonial revenue £150.000. The arrivals 619, imports valued at £723,593. Land in cultivation, 156,000 acres.

"The merchants of Hobart Town employ 38 ships, representing 7,260 tons, valued at 148,000/, which employ 1,100 seamen in the sperm whale fishery of the South Seas and Pacific Ocean. The quantity of sperm oil landed at Hobart Town in the year 1848 was 643 tons; of black oil, 435 tons; and of whalebone, 175 cwt., of which the estimated export value was 50,171/."

WOOL.—The two large wool-fairs of Posen and Stettin, held since the Breslau fair, have been concluded at prices equal to those obtained upon that occasion. At Posen the quantity was about 15,000 cwt, for the most part not so well washed as last year—a circumstance, however, which presented no impediment to their sale. The Berlin wool market opened June 18th. Already 75,000 centners had arrived, and the roads were filled with wagons loaded with wool. There were many English buyers, and notwithstanding the great supply, prices keep from 15 to 25 thalers higher than last year.

CHINA.—Our advices direct from Canton were to March 28th, that "A message has just been received from Pekin, authorizing the English to enter Canton on the 6th proximo." But the word by the overland mail is to the 28th April that

"Contrary to expectation, the Emperor of the *Chinese has refused to open the trade of Canton to the British, upon the terms of coexisting treaties.* This determination may give rise to very serious occurrences, as the British Government will, no doubt, insist upon their rights.

INDIA.—Tranquillity reigned throughout the Indian Empire, and the people of the Punjaub seemed not only reconciled, but perfectly satisfied with the annexation to British power. The Government was proceeding with alacrity and firmness in their preliminary arrangements for the rule and control of this newly acquired and extensive possession. Business matters, both at Bombay and Calcutta, continue in a satisfactory condition.

HUNGARY.—It has been currently represented that the Hungarian armies are officered almost entirely by Poles. The *Daily News*, of June 22d, has a list of the high officers in active service, as they stood on the muster rolls in May last, after the retreat of the Austrians. Of six Lieutenant Field Marshals, only two, Bem and Dembinski, are Poles; the others, Kiss, Mesuros, Gorgey and Vetter, are Hungarians, the last of German descent. Of 15 Generals, not one is a Pole, all are Hungarians but Guyon, who is English. Of 30 Colonels, three are Poles, two are Germans, one is a Viennese, and the rest are Hungarians—four being from Transylvania. Of 137 battalions and 17 regiments, only three battalions are Polish, and three squadrons of lancers. One battalion is German, and one is named Italian, being composed entirely of Austrian soldiers.

GENERAL NEWS.

CHOLERA RETURNS IN THE CITY

For eight days, ending Wednesday, July 11, at 12, M.

		Cases.	Deaths.
Wednesday, July	4,	84	27
Thursday,	" 5,	64	26
Friday,	" 6,	71	28
Saturday,	" 7,	67	22
Sunday,	" 8,	43	27
Monday,	" 9,	120	46
Tuesday,	" 10,	111	44
Wednesday,	" 11,	85	30
Total,		645	250
Average per day,		81	31

It was said in the papers that the great increase exhibited on Monday arose from the bringing in of the reports of three days at once from Blackwell's Island and the Colored Home; but the number given on Tuesday neutralized this explanation, and proved beyond question that the disease has for some cause received a new impulse. The weekly reports of the

Editors' Table.

THE DOMESTIC PRACTICE OF HYDROPATHY. By Edwin Johnson, M.D. New York: John Wiley. 1849.

HYDROPATHY, OR WATER CURE. By Joel Shew, M.D. Third Edition. John Wiley. 1849.

If we do not become converts to Hydropathy it will not be for lack of information, so long at least as Mr. Wiley's press floods us with new issues on the subject. Having so recently spoken of the system at length, it may suffice to announce the publication of these standard treatises; the first is from an English author of repute, and is copiously illustrated with diagrams; the second is from a physician of New York.

Mr. Wiley has just published THE SEVEN LAMPS OF ARCHITECTURE, a work of striking power and beauty, of which we shall speak hereafter.

SERMONS BY THE LATE THOMAS CHALMERS, D.D., LL.D. Illustrative of different stages in his ministry. 1798–1847. New York: Harper & Brothers. 1847.

This volume of Dr. Chalmers's sermons possesses a peculiar interest, as illustrating the formation of his style and the change and progress of his sentiments through a period of almost half a century. While it presents a variety of subjects in the glowing colors of a mind of rare brilliancy and force, for the clerical student it has a higher value as an interior history of the intellectual and religious life of the author.

COTTAGE LECTURES; or the Pilgrim's Progress practically explained. Designed for Cottage and Family Reading. Philadelphia: American Sunday-school Union.

These familiar and instructive lectures are from the pen of Rev. Charles Overton, of Cottingham, England, and were originally published by the London Tract Society. They will not compare with Dr. Cheever's lectures on the same subject, but make a pleasant volume for family reading. The lithographic illustrations are exceedingly well executed.

MITCHELL'S NEW TRAVELER'S GUIDE THROUGH THE UNITED STATES, containing the principal Cities, Towns, &c., alphabetically arranged; together with the Railroad, Stage, Steamboat, and Canal routes, with the distances in miles from place to place. Illustrated by an accurate Map of the United States. Philadelphia: Thomas, Cowperthwait & Co. 1849.

If this work were all that it professes to be it would give the traveler just the information that he needs in any part of the country. As it is, there are some serious omissions with respect to important routes. For example, there is no mention of the Fall River Route from New York to Boston, while the route by the Long Island Railroad is spoken of as if it were still in daily use, and also the old route to Providence by steamboat and thence by railroad to Boston. There is no mention of the New York and New Haven Railroad, in connection with a day-line to Boston, though it is mentioned in another place. The day-line given is by steamboat to New Haven. There is no evidence either in the book or on the map of the completion of the railroad from Concord to Plymouth, N. H., and no proper account of the routes to the White Mountains, now so much frequented. A work of this description should not be stereotyped, and should not be given to the public as new and recent till proper pains have been taken to make it so.

THE PATHOLOGY AND TREATMENT OF ASIATIC CHOLERA, so called. By A. L. Cox, M.D. New York: John Wiley. 1849.

Dr. Cox regards the name Cholera, applied to the present epidemic, as a misnomer, because in the disease so called the discharges are not of bile, as in Cholera-Morbus, but of the fluid parts of the blood. This disease is properly an epidemic diarrhea, and "the original symptom is nothing more than a discharge of fluid in immense quantities from the bowels;" "a looseness unaccompanied by pain." "The true remedy consists in arresting first the discharge from the bowels, and then supplying fluid to the blood." For this purpose Dr. Cox recommends an enema of laudanum and water, or of opium, the patient being kept at rest in a horizontal position from the moment of the attack. "No purgative whatever should be employed. *There is no danger in immediately arresting the diarrhea, and there is no safety until it is arrested.*" We are glad to have the opinions of medical men on the pathology and treatment of Cholera, when, as in this instance, they are based upon personal observation, and fortified by facts.

SOUTHEY'S COMMON PLACE BOOK. Edited by his son-in-law, John Wood Warter, B.D. Part 1. Price 50 cents. New York: Harper & Brothers. 1849.

The publication of the common place book of the late Poet Laureate not only spreads before us a great variety of curious and instructive articles from a wide range of authors, but initiates us into the tastes and studies of Southey himself.

DOGGETT'S NEW YORK DIRECTORY, FOR 1849–50. Just published, by John Doggett, Jr., & Co., 64 Liberty-street.

The Directory itself, of 468 pages, contains 68,677 names, being an increase of 1,431 since last year.

The first Appendix, 27 pages, contains a full register of the City Government, Corporation, Committees, Courts, Police, Banks and Insurance Offices, Societies, Schools, Churches, Newspapers and Periodicals, Postoffice, Foreign Consuls, &c.

The second Appendix, 16 pages, contains the Street Directory or Guide, with Distance Table, &c.

There are 28 Banks and 6 Savings Banks; 61 offices for Fire Insurance, 21 Marine, 20 Life, and 4 Health; 118 Institutions and Societies, moral, benevolent, literary and religious; 68 Periodicals, and 105 Newspapers: 14 Railroad offices, and 41 Steamboat lines, &c.

A PREDICTION.

Two years ago one of the editors of this journal in an article on the German Anti-Papal movement, published in the *New Englander*, ventured to speculate in the following terms on the prospects of the Papacy in Italy. Those speculations have been remarkably verified by facts, and the wonderful changes in Italy in so short a time render more urgent the demand for Christian sympathy and action.

"This event, moreover, urges Christians everywhere to the more emphatic declaration of the great doctrine of religious liberty. The *Christian* (not the evangelical) *Alliance* has undertaken to give shape and prominence to that doctrine before the world. The scheme has been denounced as chimerical—the mere propagation of an idea. But are not ideas the seeds of revolution? The movement which we have been contemplating is but a practical illustration of the doctrine of religious liberty; and that doctrine must be insisted on more earnestly in order that just such movements may take place in Roman Catholic countries. In the seat of that ancient empire which once overspread the world, and which was the world, in the birth-place of modern republics, in the land of poetry, of painting, of sculpture, of music, of soft skies and sunny fields, in Italy, at Rome, such a movement could not have been witnessed. But it must be witnessed there; it shall be witnessed there, when the combined voices of Christendom in an alliance which London has not given birth to, and which Freemason's Hall could not contain, shall demand that thought and conscience shall be free. The late Pope heard the distant murmur of that demand and trembled in his seat. His successor, unable to resist the rising wave, attempts to ride it; but it will either bear him onward in its triumphant swell as the token of its power and of its victory, or it will dash him from its foaming crest into the angry deep. Concessions to light, concessions to truth, concessions to the spirit of liberty and of human progress, such as he has felt constrained to make, can never be retracted. That shout of emancipated souls on the banks of the Oder and the Vistula, responsive to the call from heaven, 'Come out of her, my people,' shall be heard also on the banks of the Tiber; and the shades of *imperial* Rome shall start at the memory of *her* fall, as the knell that once sounded over the palace of the Cæsars shall ring from the tottering dome of St. Peter's—'*Babylon is fallen and the world is free.*'"

PRACTICAL.

TRUST IN GOD.

Extracts from Dr. Tholuck's "Hours of Christian Devotion," translated from the German for The Independent.

I once read in the book of a Mahommedan, quite a sensible and pious man, that there are three degrees of trust in God; the first, when we trust God as the proper *Ruler of affairs*, who will wisely guide our concerns to a good end; the next, when we trust him as the child the *mother*, and the third, which is said to be altogether above the others, when we give ourselves up to his hand as the corpse to the hand of the *dead-washer!* That was indeed a peculiar taste, because if one can serve his God in an *undeath-smitten manner*, who would not prefer it? All respect for the dead—I pass not a corpse in its shroud without religious and reverent thoughts—but as long as I am among the living, it is still better, I think, to keep with the living, and we always find ourselves better off with a *mother*, than with those who wash the dead.

As now among us Christian people there is no lack of heathens, or even of Jews, what wonder if there are also *Turks* among us, whose taste resembles that of the pious Mussulman, as one egg another? Have we not e. g. heard them say in the time of cholera, Now's the time to furnish ourselves with *Turkish faith?* They fancy that here faith first comes to full power and the heart to true rest—ay they may well say to rest, only not that of the *Sabbath*, but of the *church-yard*. The Turk is not a particle better in his views than the heathen idolater. He believes in a rigid omnipotence, which, without the eye of love and of wisdom, is nothing different from the blind fate in which even the heathen believed, as that highest might, which ruled over all gods. Therefore, they too know nothing of applying the gifts and means which a good Providence has given them, to use in the struggle with circumstances; thus even the severer appointments of God do not make us sluggish, they rather rouse and spur up our power. Let others who know no better give themselves up with bound hands and feet to coming destinies; among us Christians shall they rather excite and call out what of power is bound in us. How many powers in every individual had probably forever remained slumbering, but for the hammer-strokes of divine destinings which sounded so mightily that they were waked up!

Ah, it is indeed not so easy to believe in the Almightiness in a right Christian manner. How is the unbelief of my heart ever revealed anew to me, as often as it pleases God to hedge up my way with thorns! We know, and say it to ourselves hundreds of times, since eternal wisdom, righteousness and love are also omnipotence, it *can* in any moment do also what it *wills*. And how hard it is still for one to recognize just as much among thorns as among roses the ordination of Omnipotence; how hard to believe that God's will calls us precisely as much to *suffering* as to *doing!* Therefore it is always imposing itself upon one, as if only the deed which lies *behind* the suffering, the condition of freedom which lies *back* of the chain were God's will, not the suffering, not the chain itself, as if this were only shoved in between by some strange hand; but in this way the blessing escapes our notice, which the Lord designs to bestow directly through suffering, chains and restraints themselves. That divine Omnipotence averts sufferings, is a thought upon which probably every one dwells much longer than upon this, viz., that He also *sends* it, and that for *sending* He must have just as good reason as for *averting*. "God will make it up again," we always say to ourselves, but why do we not say just as often to ourselves, that it is *He* also who has *made* it so?

O Almighty One, whose hand no one can resist and to whom no one can say, what doest Thou? Thy child congratulates himself that all that he has and is lies alone in *Thy* hand. Why should I oppose myself to Thee—I, a powerless child—since I must after all succumb? Of what use for me—me, a foolish child—to question, since Thou surely knowest best what Thou doest? I congratulate myself that Thou art my unlimited God and that I am the work of Thy hand, and why should I not, since I know that Thy almightiness is only the almightiness of wisdom and of love. It becomes him who believes this to be always strong, but nevertheless I am constantly weak; furnish me, my God, with the strong sense which in the bitternesses that Thou metest out, not less than in sweetnesses, tastes Thy almighty will of love!

Is ineed the cup bitter, and shall not the hand which dispenses it make it sweet? Let then suns expire in night, and worlds sink into the abyss of nonentity—I have known Thee, Almighty, so as never more to doubt Thee; I wrap myself in the outermost seam of Thy garment, shutting my eyes in sweet rest, as the child upon the mother's lap, for I know what eyes stand eternally open over me!

For the Independent.

"REMEMBER THE SABBATH DAY."

The Sabbath was made for man! Yes, this blessed respite from earthly care and toil, this season for communion with our Maker and our own hearts, affording leisure for undisturbed preparation for an eternal Sabbath, this is all for man! How wise, how kind the arrangement which calls us, on the return of every seventh day, to commemorate that eventful day in which God rested from all his works; and the still more eventful one, when God incarnate burst the bands of death and the grave.

But what *new* tribute can we bring to the Sabbath? God has hallowed and sanctified it, his true saints in all ages have loved and kept it, and the Divine command to remember it and keep it holy will remain till the earth and all therein has passed away, affording the highest proof of the importance attached to its observance by Him who instituted it. The day requires no more of praise, nor is it in mortal power to add higher encomiums by word; but alas! by usage in observing it how is it defamed! So long as any are found ignorant or disregardless of the Sabbath, so long it is right, ay needful, to *urge* its claims. As to *the* mode of hallowing this day there is alike much diversity of opinion and practice. With devout, sincere Christians, the wide world over, there seems to exist but one way. Each, in different circumstances, engages in serving the God of the Sabbath both in public and private devotions, leaving all strictly unnecessary employments, and as much as possible abstracting the mind from all that hinders the exercise of holy emotions, or disturbs the tranquillity of holy time. There is one class of worldly devotees whose observance, or non-observance rather, of the Sabbath, I wish particularly to place in contrast with the above. I have now in mind a description of a Sabbath in London by one of the greatest American writers and travelers—would it could be added one of the most holy Christians. After speaking of the comparative quiet of the city, he tells of Sunday looks and Sunday manners, put on with Sunday clothes—the first-named preparation for keeping the day. Like the truly devout, the gay and titled frequent the sanctuary, rolling in pomp and splendor, attended by liveried servants and all the trappings of wealth and luxury, not forgetting elegant bound prayer-books, to mock God in the semblance of devotion. Then while organ and choir blend in sacred harmony, these "world-worn" souls are borne on the song of praise to Heaven, as the narrator thinks; but surely no song from creatures of hollow form ever ascended higher than their temple's vaulted roof. But now, at the close of church services, we are introduced, with apparent approval of the act, by the writer in question, to the same individuals at their Sunday dinner, which seems to be an affair of importance to the London worldling. Wine, wit, jokes and old friends are found at these meals, and this on the Lord's day. On a Sunday afternoon "the city pours forth its legions" to seek their individual pleasure and amusement, to sport the fashions, to *see* others and to exact the same tribute, or, more gently, "to enjoy holy communings with nature." Such scenes are exceedingly frequent in many of the large cities and towns of Europe, and in a scarcely modified form the custom is prevalent in some parts of our own land. At the South, I am told, among some denominations and in certain circles, a *bit* of church ceremony in the morning for conscience' sake, then a real dinner, often succeeded by parties of pleasure, horse-racing and various amusements, these are the modes in which God's holy Sabbath is kept. Among the rugged hills of New England individuals, who might readily follow such customs if placed in their reach, are restrained by the widely contrasted habits of those who still firmly adhere to the precepts of the Bible and the example of their fathers.

Desecration of the Sabbath merely by the class we have particularized is an untold hindrance in the way of its better observance by many among the lower, laboring classes and those we call hangers-on in community. Ignorant or not as they may be of the authority of the Bible injunction, they naturally look to those superior to themselves, in station at least, for models, and are faithful copyists too. If their patterns, then, have only a hollow form of Sabbath worship, quickly succeeded by feasting and merriment, can it be expected there will be a harvest differing from the seed of example sown? At whose account shall the loss of many ignorant, misguided, yet no less immortal, souls be laid—souls lost, whose downward career was paved by some gay Sabbath-breaker? Sabbath-breaking is a crying sin of our land and world. Why are we not more awake to the fact, more zealous for its observance? We can surely, with God's aid, reform ourselves: that done, by precept and example we can extend the reformation around the circle of our influence; and who dare describe its limits? earth alone will be the bounds of such efforts, and in the light of eternity we shall read the results. *Who* will begin?

Rockville, Ct., June 29, 1849. M. M. F.

Missionary Chant.

The following admirable hymn was composed for and sung at a juvenile pic-nic on the 4th of July:—

Oh Thou, that once on Horeb stood
Revealed within the burning tree,
To-day, as well, in this green wood,
Be seen by holy hearts and free.
Each shining leaf is bright with God,
Each bough a prophet's "budding rod,"
Each by thy flaming sun illumed,
Yet each, like Horeb's, unconsumed.

Oh Thou, whose hand poured Jordan's stream,
Whose angel-dove hung o'er its wave,
To hallow with its heavenly gleam
The Son whose love a world would save;—
Bring from these waters at our side
Some whisper, gentle as their tide,
Saying, like Christ, on Galilee—
That holier lake—Peace, Peace to thee!

We pray, oh Lord, who touched the Mount,
We pray, through Him who stilled the sea—
May every outward sight a Fount
Of inward life and courage be.
The radiant bush, the white-winged dove,
The fire of Faith—the Peace of Love—
Uplift our souls and urge them on
To take the cross, to wear the crown.

F. D. H.

From the Presbyterian Treasury.

Hymns for Christian Schools.

My Savior, who was once a child,
A little child like me,
Obedient, lowly, pure, and mild,
May I resemble thee!

Help me to hate the inward sin
That leads to wicked ways,
And make my nature new within,
Now in my infant days.

O draw my soul this very day
To trust thy promise free,
And make me give myself away
To thee, my Lord, to thee!

Why should I wait another hour,
Since thou wilt now receive?
O send thy sanctifying power,
And cause me to believe!

J. W. A.

"Do Talk to Me."

At an evening meeting recently held in one of the Baptist churches in Philadelphia about thirty rose for prayer, and among them was a young man recently from Mexico, who was intensely exercised in mind, and gave the following account of himself: He left Philadelphia, against the wishes of his mother, among the recruits of the army. In one of the engagements with the Mexicans one of his fellow soldiers was shot down at his side. As he fell he lifted up his eyes in the most imploring manner and said to him, "Do talk to me." He understood his meaning—that he wished him to speak to him some words of instruction or comfort in regard to his soul's interest—but he was perfectly confounded with a sense of his own miserable condition, and felt utterly unable to say a single word. Again he made the same anxious address, "Do talk to me," which increased still more his inability to make any reply, and aggravated the awful conviction of his own dreadful state. The address was again repeated, "Do talk to me," and the same imploring look; but he still stood petrified and speechless as a statue; and in twenty minutes the soul of his comrade had fled. The awful circumstances of that scene were still before him, and the conviction of his own guilt and wretchedness had followed him ever since. He had feared there was no mercy for him, but if Christians could pray for him he earnestly entreated that they would. As may be readily supposed, a thrilling sensation passed through the whole assembly, and the most fervent prayers were offered up in his behalf.

Power of Kindness.

Many years since, there lived in one of the central counties of New Jersey a poor mechanic, eminent for his pious zeal and consistency. He was very much tried by the conduct of an ungodly neighbor, who was in the habit of cutting his wood for the week on the Lord's day, and the sound of whose axe continually disturbed the old Christian's meditations. Father H., as he was called, often remonstrated earnestly and kindly with his neighbor, but without any effect. At length he adopted a different course. One Saturday afternoon his neighbor found the old man very busy at his wood-pile, and inquired in astonishment what he was doing. "Why," replied Father H., "you will persist in cutting your wood on God's holy day, and it grieves me so much that I mean to do it for you this afternoon, so that you will have no temptation to do it to-morrow." The man was at once overcome, and exclaimed—

"No, you shall not. I will do it myself. Nor will you ever after this have reason to complain of me for chopping wood on the Lord's day." And he was as good as his word.

The old man has long since gone to his reward, but this incident lives after him to enforce the Divine direction, "Be not overcome of evil, but overcome evil with good."—*Am. Messenger.*

Rev. John Eliot.

While we were in attendance upon the General Association at Roxbury, our mind ran back to the days when the apostle Eliot was pastor of that church. He sustained the pastoral office nearly sixty years. Cotton Mather records some of his dying sayings. Relative to the work of God among the Indians, he said—"There is a cloud, a dark cloud upon the work of the Gospel among the poor Indians. The Lord revive and prosper that work, and grant that it may live when I am dead. It is a work which I have been doing much and long about. But what was the word that I spoke last? I recall the word, *my doings!* Alas, they have been poor and small, and lean doings; and I'll be the man that shall throw the first stone at them all." His last words were, "*welcome joy.*" He feared that the old saints, especially those devout neighbors of his, Cotton of Boston, and Mather of Dorchester, who had got safe to heaven before him, would suspect that he had gone the wrong way, because he staid so long behind them. He said that he should have a good deal of news to carry to heaven to the founders of New England. That church work was yet carried on among us; that the number of our churches was continually increasing, and that the churches were still kept as big as ever they were, by the daily addition of those who shall be saved. When any person brought him tidings of the death of any individual eminent for usefulness, he would ask, "*Well, but God lives, Christ lives, the old Savior of New England yet lives, and he will reign till all his enemies are made his footstool.*"

Eliot took unwearied pains in the instruction of the children of his congregation. Mather says—"As when certain Jesuits were sent among the Waldenses to corrupt their children, they returned with disappointment and confusion, because the children of seven years old were well instructed enough to encounter the most learned of them all; *so if any seducers were let loose as wolves among the good people of Roxbury, they would find, I am confident, as little prey in that well-instructed place as in any other part of the country.*"

That was the state of things in Roxbury at the death of Eliot. All the youth were instructed in the Shorter Catechism; but that generation and others who followed passed away; the Puritan doctrines were gradually undermined, until thirty years ago one solitary individual in the whole town held the primitive faith of New England. That remnant of Puritanism is still living, at the age of 83, and was a classmate of John Quincy Adams. The things that remained in Roxbury were ready to die; but they have been strengthened. A flourishing church and congregation have been gathered on the soil where Eliot prayed, preached and wept. The captivity of Zion has been turned back again as streams of the South. The saying of Eliot has been verified in Roxbury; "*Well, God lives; the old Savior of New England yet lives, and he will yet reign till all his enemies are made his footstool.*"—*Puritan Recorder.*

A Remarkable Eulogy.

The Rev Joseph Allen, a century or two ago, the remarkably devoted and laborious minister of Taunton (England), had this testimony given of him after his death: "Each thought was to him a prayer, each prayer a song, each day a Sabbath, each meal a sacrament; and so his life on earth was a foretaste of that eternal repast to which he hath now arrived."

The Bethel.

The Rev. Mr. Stillman the agent of the Bethel Society, on Sunday last stated some rather curious facts in proof of its agency for good. It will be remembered by most of our readers that the idea of the House of Refuge for Western New York was started in Syracuse, by the Rev. Samuel J. May, a Unitarian clergymen, and that it was urged on the ground of the necessity of such an institution for boat boys. Mr. Stillman states that though the House of Refuge has been in operation since last January, not a boat boy has found his way into it. There are several boys in the western counties who are in jail and will ultimately enter the Refuge, but not one of these is a boat boy. The new institution instead of being overrun with boys from the canal, will be or has been compelled to order on some 40 boys from New York in order to commence operations. These are certainly strange facts and show that good influences have been at work upon that grand nursery of vice, the Erie Canal. This Society with its forty missionaries and its tracts and good books has undoubtedly done much to water and make less barren this moral desert. It is deserving the support of all good men of all persuasions.—*Utica Herald.*

MISCELLANEOUS SELECTIONS.

Sensations while Drowning.

A single phenomenon cannot establish a principle; but any well authenticated *facts* concerning the operations of the human soul in peculiar and trying circumstances are worthy of being studied and treasured up. The following letter from Captain Beaufort, of the Royal Navy, is found in the Autobiography of Sir John Barrow, and seems to have attracted the attention of Dr. Wollaston and Lady Spencer, as well as of Sir John. The letter was written to Dr. Wollaston in 1825, and communicated to Sir John Barrow by Captain Beaufort himself in 1829, at the request of the late Lady Spencer. The illustration which it affords of the power and quickness of the Memory to fill the mind with such overwhelming recollections of the Past as not only to quench the apprehensions of the Future, but even to stifle the consciousness of the Present, may well give rise in every mind to reflections at once thrilling and awful:

CAPT. BEAUFORT'S LETTER.

"DEAR DR. WOLLASTON:—The following circumstances which attended my being drowned have been drawn up at your desire; they had not struck me as being so curious as you consider them, because, from two or three persons who, like myself, had been recovered from a similar state, I have heard a detail of their feelings, which resembled mine as nearly as was consistent with our different constitutions and dispositions.

"Many years ago, when I was a youngster on board one of his Majesty's ships in Portsmouth harbor, after sculling about in a very small boat, I was endeavoring to fasten her alongside the ship to one of the scuttlerings; in foolish eagerness I grasped upon the gunwale; the boat of course upset, and I fell into the water, and not knowing how to swim, all my efforts to lay hold either of the boat or of the floating sculls were fruitless. The transaction had not been observed by the sentinel on the gangway, and therefore it was not till the tide had drifted me some distance astern of the ship that a man in the foretop saw me splashing in the water, and gave the alarm. The first lieutenant instantly and gallantly jumped overboard, the carpenter followed his example, and the gunner hastened into a boat and pulled after them.

"With the violent but vain attempts to make myself heard, I had swallowed much water; I was soon exhausted by my struggles, and before any relief reached me I had sunk below the surface—all hope had fled, all exertion ceased, and I felt that I was drowning.

"So far these facts were either partially remembered after my recovery, or supplied by those who had latterly witnessed the scene; for during an interval of such agitation a drowning person is too much occupied in catching at every passing straw, or too much absorbed by alternate hope and despair, to mark the succession of events very accurately. Not so, however, with the facts which immediately ensued; my mind had then undergone the sudden revolution which appeared to you so remarkable—and all the circumstances of which are now as vividly fresh in my memory as if they had occurred but yesterday.

"From the moment all exertions had ceased—which I imagine was the immediate consequence of complete suffocation—a calm feeling of the most perfect tranquility superseded the previous tumultuous sensations—it might be called apathy, certainly not resignation, for drowning no longer appeared to be an evil—I no longer thought of being rescued, nor was I in any bodily pain. On the contrary, my sensations were now of rather a pleasurable cast, partaking of that dull but contented sort of feeling which precedes the sleep produced by fatigue. Though the senses were thus deadened, not so the mind; its activity seemed to be invigorated in a ratio which defies all description—for thought rose after thought with a rapidity of succession that is not only indescribable, but probably inconceivable by any one who has not himself been in a similar situation. The course of those thoughts I can even now in a great measure retrace—the event which had just taken place—the awkwardness that had produced it—the bustle it must have occasioned (for I had observed two persons jump from the chains)—the effect it would have on a most affectionate father—the manner in which he would disclose it to the rest of the family—and a thousand other circumstances minutely associated with home, were the first series of reflections that occurred. They took then a wider range—our last cruise—a former voyage and shipwreck—my school—the progress I had made there, and the time I had misspent—and even all my boyish pursuits and adventures. Thus traveling backwards, every past incident of my life seemed to glance across my recollection in retrograde succession; not, however, in mere outline, as here stated, but the picture filled up with every minute and collateral feature; in short, the whole period of my existence seemed to be placed before me in a kind of panoramic review, and each act of it seemed to be accompanied by a consciousness of right or wrong, or by some reflection on its cause or its consequences; indeed, many trifling events which had been long forgotten then crowded into my imagination, and with the character of recent familiarity.

"May not all this be some indication of the almost infinite power of memory with which we may awaken in another world, and thus be compelled to contemplate our past lives? Or might it not in some degree warrant the inference, that death is only a change or modification of our existence, in which there is no real pause or interruption? But, however that may be, one circumstance was highly remarkable; that the innumerable ideas which flashed into my mind were all retrospective; yet I had been religiously brought up—my hopes and fears of the next world had lost nothing of their early strength, and at any other period intense interest and awful anxiety would have been excited by the mere probability that I was floating on the threshold of eternity; yet at that inexplicable moment, when I had a full conviction that I had already crossed that threshold, not a single thought wandered into the future—I was wrapt entirely in the past.

"The length of time that was occupied by this deluge of ideas, or rather the shortness of time into which they were condensed, I cannot now state with precision; yet certainly two minutes could not have elapsed from the moment of suffocation to that of my being hauled up.

"The strength of the flood-tide made it expedient to pull the boat at once to another ship, where I underwent the usual vulgar process of emptying the water by letting my head hang downwards, then bleeding, chafing, and even administering gin; but my submersion had been really so brief, that, according to the account of the lookers-on, I was very quickly restored to animation.

"My feelings while life was returning were the reverse in every point of those which have been described above. One single but confused idea—a miserable belief that I was drowning—dwelt upon my mind, instead of the multitude of clear and definite ideas which had recently rushed through it—a helpless anxiety—a kind of continuous nightmare seemed to press heavily on every sense, and to prevent the formation of any one distinct thought—and it was with difficulty that I became convinced that I was really alive. Again, instead of being absolutely free from all bodily pain, as in my drowning state, I was now tortured by pain all over me; and though I have been since wounded in several places, and have often submitted to severe surgical discipline, yet my sufferings were at that time far greater, at least in general distress. On one occasion I was shot in the lungs, and after lying on the deck at night for some hours bleeding from other wounds, I at length fainted. Now as I felt sure that the wound in the lungs was mortal, it will appear obvious that the overwhelming sensation which accompanies fainting must have produced a perfect conviction that I was then in the act of dying. Yet nothing in the least resembling the operations of my mind when drowning then took place; and when I began to recover I returned to a clear conception of my real state.

"If these involuntary experiments on the operation of death afford any satisfaction or interest to you, they will not have been suffered quite in vain by

"Yours, very truly, F. BEAUFORT."

The Young Lumberman of Maine.

A correspondent of the *Evangelist* tells a good story of a young lumberman from the State of Maine, whom he met on a journey up the valley of the Susquehanna:—

Maine is, and will be, a very enterprising State. Her hardy and intelligent sons go fearlessly and successfully all over the world. One of them, from the Kennebec, is now chopping on the Rio Negro! Some years since I was traveling in the interior of Pennsylvania, and in the stage was crossing the seven Jack Mountains, from Lewiston to Penn's Valley. There was a company of lumbermen on the road who had been down the Susquehanna to Havre de Grace, to dispose of their lumber. They had a broken old rifle on the shoulder, and at every groggery were stopping to drink and tell their bear stories. They were on foot, but in going up the mountains could keep up with the stage. In the stage was a white-haired, green-looking youth who said but little, but who was reading a small book very attentively. My curiosity was awakened so far, that when he laid the book down I took it up. It was "Watts on the Mind." I immediately said to him, "From which of the New England States did you come?"

"From Maine, sir."

"And from what town?"

"Buxton, sir."

"How large a place is Buxton?"

"It has about three thousand inhabitants, sir."

"May I ask where you are going?"

"Up the West Branch of the Susquehanna, a lumbering."

"How do you know there is lumbering there?"

"Oh, we have bought there, and have a gang of twenty young men on the ground. I am going to join them."

Here, then, was the difference. The Pennsylvania man was trudging on foot, drinking and swearing, growling and fighting, while the Maine young man, engaged in the same business, was intelligent, communicative, riding in the stage and reading "Watts on the Mind," as he journeyed."

American Ministers in Debate.

Rev. Dr. Dixon, who represented the English Wesleyans in the last General Conference of the M. E. Church, has just published a book of his observations on this side of the Atlantic, in which he thus characterizes the appearance and oratory of his American brethren:

"These men certainly excel in the use of sound, sober, clear reasoning. This habit produces great self-possession. The calmness of the preachers in their debates is truly astonishing. Nothing hurried, purchased, indistinct, or confused, ever appears—not even in the youngest. This is a remarkable characteristic of American debate, and is possessed in an eminent degree by these ministers. Self-command seems to produce distinctness of enunciation, so that every one is enabled to say what is in his mind to utter. These debates were invariably conducted, on the part of the speakers, in the spirit and manner of men having the most perfect respect for the understanding and capacity of their auditory. No clap-trap finesse, or attempt to play upon the passions or fancy of others, ever appeared. This, considering that these debates take place *in the presence of the public, and the public press*, is rather singular. But certainly no speech, whilst I remained, was delivered in reference to popular taste or prejudices, and the people were never mentioned with the idea of invoking their suffrage; indeed, for aught which appeared in the proceedings, they might not have been present at all.

"The rules of debate and good order are admirably preserved. There was not, in my presence, an instance of the least confusion. No man ever interrupted another, except very occasionally, on the point of order, and the interposing party invariably did it in the most courteous manner; the appeal was always to the chair, no third party ever interfering; and when the chair had decided, no one ever disputing the award. In listening to these ministers of religion for a fortnight, truth obliges me to say that I never heard an angry tone, an uncourteous word, the employment of a single sarcasm, the use of any kind of personality, or the least attempt to throw odium upon an opponent, or refer to the opinions of others otherwise than with the most perfect respect. If good breeding constitutes a Christian gentleman, then most certainly this assembly of ministers may be pronounced most emphatically as Christian gentlemen.

From the Western Literary Journal.

Pioneer Settlement.

Through the deep wilderness where scarce the sun
Can cast his darts along the winding path
The Pioneer is treading. In his grasp
Is his keen axe, that wondrous instrument
That like the talisman transforms
Deserts to fields and cities. He has left
The home in which his early years were passed,
And, led by hope, and full of restless strength,
Has plunged within the forest, there to plant
His destiny. Beside some rapid stream
He rears his log-built cabin. When the chains
Of winter fetter Nature, and no sound
Disturbs the echoes of the dreary woods,
Save when some stem cracks sharply with the frost,
Then merrily rings his axe, and tree on tree
Crushes to the earth; and when the long keen night
Mantles the wilderness in solemn gloom,
He sits beside his ruddy hearth, and hears
The fierce wolf snarling at the cabin door,
Or through the lowly casements sees his eye
Gleam like a burning coal.

Boys and Fruit.

The delegate from Connecticut to the General Convention of Vermont, in making his report to the *Religious Herald*, finds occasion to tell the following story about old times:—

Father Mills astonished the boys of Torringford one Sabbath, as he was giving an account of his journey to his congregation. Said he, "I went up into Vermont, and found many excellent farms, and was surprised to see so much fine fruit. So I said to the good people, How do you manage to keep your fruit? Don't the boys steal it? I lose nearly all mine in that way. 'What!' they exclaimed, 'boys steal fruit? we never heard of such a thing. Pray, where do you live?' And I was obliged to tell them," said the old man, hanging his head, "that I lived in Torringford, in the State of Connecticut."

ENTERPRISE AMONG THE ROBINS.—A few weeks ago a pair of redbreasts, apparently just beginning life together, happened in among the shops where the Messrs. Fairbanks, of St. Johnsbury, make the best scales in the world. Whether they had heard the famous maxim of Sam Patch, that "Some things can be done as well as others," or were moved by the genius of the place, the simple fact is, that they are trying sundry original inventions and doing business on a large scale.

To begin with, four nests were built in a shed, *without mud*, and a single egg laid in each. Then two other nests were built *with* mud, and eggs laid in them; so that when we saw them there were twelve eggs in all, five being in one nest. There are also two or three unfinished nests. The bird has been setting some days, performing her incubation in a way as novel as her other doings. After setting ten or fifteen minutes on one nest she hops into the next, and so on through the row; and then back again in the same way. Sometimes her mate brings her food, but she also sometimes leaves her nests for refreshment. The nests are near together, so as to touch each other—perhaps eight or ten inches from center to center. To what sort of instinct will naturalists attribute all these vagaries?—*Vt. Chronicle.*

Lamartine.

He ascribes his defeat to the omnipotence of slander, and solaces himself with the reflection that posterity will place him among the great statesmen of the age. With his usual genius, he conveys this view in a parable. It is so characteristic, that I will give you the sense of it, though I have not the text before me. It runs in this wise: A statuary was hewing a block of marble into a statue which he designed for the Parthenon. At every blow of the chisel, the statue uttered the most plaintive moans. "Fool," said the statuary, "these blows put you into shape, disengage you from the rough stone, and will make you the admiration of posterity. You are only a block of marble; you will be a statue. Can you not suffer patiently for such a change?"

The block of marble is Nature, which moans in us. The Parthenon is the future. The chisel of the statuary is the slander, calumny and persecution, which cut in grief the image of great men for the regard of posterity.

Forest Planting in New England.

Mr. Rice remarked that he plowed up a large tract of unproductive hill-side, several years ago, and planted it with chestnuts, in rows four feet apart every way. The first sprouts coming up rather crooked and scrubby, he went over the field and cut them down close to the ground, which caused new sprouts to shoot up straight and vigorous. The trees are very thrifty, completely shade the ground, and grow more and more rapidly as the soil becomes strengthened by the annual deposit of leaves. So well satisfied is he with the experiment, that he is now placing other worthless lands in a similar course of improvement.

DEFERRED ITEMS.

MASSACHUSETTS REFORM SCHOOL.—This institution, designed for the instruction and reformation of vicious boys, is located on a large farm at Westborough, about 40 miles from Boston, near the Worcester railroad. It was opened for the reception of boys in November last, and 147 boys have been received. A letter from the superintendent, W. R. Lincoln, Esq., is published in the annual report of the Prison Discipline Society, speaking well of their prospects of success. The health of the boys is good, and they appear cheerful and happy. They are employed in all the occupations of the farm, in shoemaking, and the work of the house; allowing 4 hours for school, 6 for labor, 8½ for sleep, and the rest for meals, devotion, and recreation. Mr. Lincoln's letter says:

"4th. 'Who are your principal officers, &c.?' Rev. T. D. P. Stone, Chaplain and principal teacher; Mr. O. K. Hutchinson, assistant teacher; and Deacon James Leech, steward and farmer.

"5th. 'What is the behavior of the boys,' &c.? When they first come in, exceedingly rough and depraved; generally void of principle, profane, and not trustworthy in every respect; but after time for instruction and discipline, they become gradually improved, so as to be trusted, more or less, about the farm and elsewhere. We have some, who do not seem to improve as yet, and I suppose must always expect some such.

"6th. '*System of Punishment?*' The same as that adopted by me at the Institution at South Boston. It would require more space and time than I can at present spare to fully describe it. I adopt the Grade System—in extreme cases use confinement and corporeal punishment. Cases of misdemeanor are deferred till an appointed hour in the evening for settlement. As a reward for good behavior, boys go to the village side in the boat, or fish on our beautiful pond.

CLEANLINESS FOR THE POOR.—The trustees of the "People's Bathing and Washing Association," incorporated under the laws of the State of New York, have issued an appeal to the public, to take the stock for building an establishment in this city like those which have been so successful in London. They only ask a fund of $100,000; and as they expect to obtain the free use of the Croton water, they express the belief that—

"By availing ourselves of the best experience of the English bathing and washing establishments, in procuring and arranging the necessary fixtures, they may very soon be prepared to offer a good clean bath for the trifling sum of two or three cents; and for about two cents per hour to furnish the means of enabling a woman to wash, dry and iron WELL, in the short space of two or three hours, the week's clothing of a family of six or eight persons; which, in her own limited, inconvenient, and crowded apartments, it would require several days to do, to say nothing of the unhealthfulness, filth, confusion and discomfort inseparable from the necessity of doing such work, as what is with many families their only cooking, eating, sleeping, and sitting room. The evil effects upon the whole family of thus rendering home comfortless and unattractive must be obvious to all."

The Committee are Abraham Bell, Theodore Sedgwick, Alfred Pell, G. P. Woodford, R. R. Skeel, and Marcus Spring, all citizens of the first respectability, to whom subscriptions may be made, or to Brown, Brothers & Co., 50 Wall-street. We cannot believe that so excellent a charity will be allowed to fail in New York for the want of funds—especially when it is so certain that the investment will be itself productive to the stockholders, as well as highly beneficial to the laboring classes.

WILSON'S BUSINESS DIRECTORY OF NEW YORK CITY for 1849–50,